

THE MESSIAS

OF THE
Christians, and the Jewes;

Held forth in a Discourse, between
a *Christian*, and a *Jew* obstinately ad-
hering to his strange opinions, & the
forced interpretations of Scripture,

Wherein,

Christ the true Savior of the whole world,
is described from the Prophets, and
likewise that false and counterfeited Messias
of the Jewes, who in vaine is expected
by that Nation to this very day,
is discovered.

Written first in Hebrew, *by Sebastian Munster* but now rendered into
English by PAUL ISAIAH, a Jew
born, but now a converted and
baptized Christian.

Sebastian Munster

Psal 78.37. For their heart was not right with him, neither
were they stedfast in his Covenant.

Psal. 119.80. Let my heart be sound in thy statutes, that I be
not ashamed.

London, Printed by William Hunt, 1655.

THE MESSIAS

OF THE
GOSPEL AND THE REVEALATION

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11 Dec 1860

Gen. Sec. to the Librarian

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To the Reverend and
 Learned Mr *Richard*
Parr, Minister of
 the Gospell at
Camberwell.

Paul Isaiab, a converted Jew, wisheth
 all happinesse of body and soule, both in
 this life and the next, through Christ Je-
 sus our Lord.

Reverend Sir,

TH E many favours
 which I have re-
 ceived from you,
 as to the refreshing of
 body, with the outward
 things

The Epistle

things of this life, and to the comforting of my soul, with your most Christian instructions, and spirituall consolations, have emboldened me thus to returne you my thanks, and to make publick Testimony unto the world, how much I am obliged to you; and I hope I shall not doe injury to your goodnesse, by openly publishing my gratitude, as also by craving your further countenance towards me and my poor endeavours, that this
discourse

Dedicatory.

discourse between a Christian and a Jew, written by the greatly learned *Sebastian Munster*, may goe abroad under your name.

The discourse was first written by him in the Hebrew Tongue w^{ch} is a language, wherein I know you had rather read it, then in my English. But since my dear and blessed Savior, has been graciously pleased to call me into his Vineyard, I have resolved by his grace, not to be idle in it, but shall most gladly set my selfe to

The Epistle

any worke, whereby I may
advantage the Christian
cause, though it bee but by
knocking a pinne into the
Building, or by bringing a
little *Goats* haire to furnish
the Ark. They that could
not offer a Lamb, were ac-
cepted if they brought
only a Pigeon. And I read
in the Holy Gospell, where
Christ commended the wi-
dow that gave into the
Treasury, but two Mites.

And as for my selfe, I
hope I shal not be rejected,
though my present worke
bee

Dedicatory.

bee onely a Translation;
wherein yet I would be ve-
ry gladly emploied, might
I be so happy, as to be ac-
quainted by your learned
selfe or some others, with
what books are written in
Hebrew, which would bee
most usefull in the Christi-
an Church, by being tran-
slated into English.

For as in former times
the *Gibeonites* lived among
my Countrie men, the
Jewes, as hewers of wood,
and drawers of water; so
I that am a Jew by birth,

A 4 though

The Epistle

though now by God's
grace a Christian, doe de-
fire to live and be service-
able to the Christian
Church, though it bee by
performing the meanest
offices, since King *David*
himself thought it would
no way disparage him, to
be a dore-keeper in God's
house.

The Lord of his great
mercie preserve the whole
Church, and add dailie
unto it (even from among
my native Countrie men,
the Jewes) such as shall bee
saved ;

Dedicatory.

saved ; which is the dai-
lie praier of him who Ho-
nours you, and begs your
favourable interpretation
of this his presumption.

Reverend Sir,

Your most bounden
poor Servant in
Christ Jesus,

PAUL ISAIAH.

Dedication

is the day ; which is the day
the power of him who Ho-
nours you, and begs your
intercession
of this his preparation.

HALLELUJAH



To the Christian Reader.

Christian Reader,

*And (blessed bee the Father of our Lord Iesus Christ, who hath made that consanguinity between us, through the bloud of his Sonne) that I can now say,
My deare Christian brother;*

After that it had pleased God, who separated mee from my mothers womb, and called me by his grace, to reveale his Sonne in me, that I might obey that Gospell, which once I disobeyed; and that I began openly to make profession of the Christian faith, I met with continuall opposition from those of my Countrymen, who have yet their minds blinded, and the vaile remaining upon their hearts untaken away; having experimentally found the words of our Saviour true, If any man will come
after

To the Reader.

after me, let him deny himselfe, and take up his crosse, and follow mee, *St Mat. 16. 24.*

While I lived among my Countrymen, the Iewes, and did communicate with them in the Iewish Religion, it was my great sinne and unhappinesse (as it was likewise theirs) to be eager against the Truth of the Gospell. And though wee daily read the Prophets, in the reading whereof, I have learned this excellent Lesson, since I became a Christian, viz. That we do then understand the Prophets aright, when we find Christ in them. But when I read them formerly in the Synagogues, there was such a thick mist before our eies, and our fore-fathers wooll had so stoppt our eares, that wee would neither see nor heare any thing concerning Christ; much lesse would wee endure to heare that any of the holy Prophets had prophecied against us, as such who rejected the true Messias, & (in him) our salvation. So that we might be truly compared to a blind man, holding a looking Glass before him; wherein, though the blinde man cannot see his owne face,

To the Reader.

yet the standers by can easily discern whose face it is, which is represented in the glasse.

And here I could wish, it were no more with my Country men, than a mist before their eyes, and wooll in their eares; but there is likewise a stone, a flint stone in their hearts; which if the Christian Magistrates among whom they live, did not keep a strict watch over them, would soon be in their hands, to stone Christ to death, were he againe in their reach, and likewise to stone all such who professe his name, and expect salvation in his blood.

And though perhaps there may not be now in England, any great numbers of professed Iewes (some to my owne knowledge there are, who have their synagogues, and there exercise Iudaisme) Yet, they who live here, as often as they are bound to use their office of Prayer (which is twice a day) so often are they bound to blaspheme Christ, and to curse him, and all true Christians which beleieve in him. To make evident proof whereof, I have now by mee, the very forms of Prayer in Hebrew,

To the Reader.

Hebrew, which are injoyed them to make use of : And which I should have translated into English, but that I suppose such horrid blasphemies will doe best being concealed in a language that is here knowne only to the Learned, then if they should bee made common by being translated for every vulgar eye.

Meane while, I have here adventured to bee a Translator of a safer worke, and upon better termes. It is a discourse, as thou seest, between a Jew and a Christian, written at first in Hebrew by a greatly learned Author, the Learned Munster, who was himselfe a Translator, but of the best worke in the world, the Holy Bible.

In this discourse thou wilt meet with many strange fancies and conceits of my Countrymen, the Jewes, concerning that Messiah of theirs, whose comming they still expect, and expect that when hee comes, hee should have Wife and Children (see page 191) And that he should have a sonne to succeed after him in the Kingdome page 195. And that themselves should then swim in an Ocean of sensuall delights. For the Paradise which they

To the Reader.

they look for then, is only of a Temporal
Messias purchasing, and for carnall
Disciples to enjoy. And to say truth, these
carnall Jewes (who are such as the Jew in
this discourse) have very large soules, as
being capable of two Canaans (could
they get them) and thinking they can
never flow in milke and honey enough.

But the answers which the other speaker
in this Dialogue, to wit, the Chri-
stian, gives to the absurd conceits of his
obstinate opposer, and especially towards
the latter end of this book, in the solid
close (page 225) scourging the Jewes
with a rod of their owne making, stab-
bing them with their own sword, and cut-
ting their stiffe necks with the razor of
the Gospell. I hope these answers will ren-
der this discourse not only delightfull, but
beneficiall unto the Reader, and not alto-
gether unprofitable to the Translator, who
though he be poor, as to the outward bles-
sings of this life, yet he bleisseth God that
has made him rich through his Sonne, in
the promises of the next.

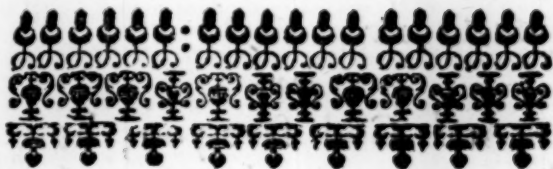
And however, that he may not eat
the bread of idlenesse, or live like a drone
in

To the Reader.

in the hive of Christs Church; he here
humbly desires the Christian Reader to take
notice, that hee is ready to offer himselfe
willing for any honest imploiment, where-
by he may preserve himselfe and family,
from scandalous want; but especially
whereby I may be an instrument (though
never so mean an one) to do service to the
Church of Christ, by putting my shoul-
ders under to beare his Crosse.

I will keepe thee no longer from en-
tring into the house, then while at the
threshold of it, I have begged thy Pray-
ers for the conversion of the Iewes, and
that my Country men may be brought in-
to that light of the Gospell, which by
Gods blessings, I my selfe doe now enjoy,
Who am

Thine in our Saviour
Christ Iesus, P. I.



A

Disputation of a Christian with an obstinate Jew.

Christian.

S
that man who comes
to meet me a Jew? tru-
ly his face & forme shew
him to be a man. I know what
to doe, I will salute him in He-
brew, and I shall easily know
whether he be a Jew or not. If
he be a Jew, he will answer in
Hebrew, but if he be not a Jew,
he will hold his peace, not

B

know-

2 *A Disputation of a Christian*
knowing what I say. God save
you, O Jew.

Jew.

And God save you; how
know you me to be a Jew, that
you speake so in Hebrew with
me? art thou a Jew and one of
our people?

Christian.

I am not a Jew, neither of
thy people, neither am I ac-
quainted with you; but from
the form of your face, I knew
you to be a Jew: For you Jewes
have a peculiar colour of face,
different from the form and fi-
gure of other men; which
thing hath often fill'd me with
admiration, for you are black
and uncomely, and not white
as other men.

Jew.

Jew.

It is a wonder, if wee be uncomely, why you Christians doe so love our women, and they seem to you more beautifull then your owne.

Christian.

Your women indeed are more comely than your men, but you seduce them most corruptly.

Jew.

Nay, seeing we are the elect people of God, and his inheritance, we are more comely than all the Nations of the earth ; as it is written in *Daniel*, that the countenances of the Iewish children appeared fairer and fatter in flesh then all the other chil-

Dan. i. 15

drens. And *Iosephus* the historian hath written, that *Pompey* did admire, and said, blessed is that Nation in which so faire young men are found; you see our people by the testimony of Scripture, are of an excellent beauty, and not uncomely as you affirme, which may be proved to you by the very fruits; for there are many fruits which in the blossome are white, and when they come to maturity, grow black: such are Damfins and Sloes: but they that appear red in the blossome, when they grow ripe, become white, as apples and peaches, and let these be spoken for example sake. The Isralites who are free from
men

menstruous blood, have not in their originall any drop of rednesse; but the Gentiles, who doe not dread that uncleanness, nor abstaine from women in the time when they ought to abstaine, they in their originall contract a certaine rednesse, and for that cause their fruit, namely their children, are white. Moreover the unchast Gentiles in the day time doe generate, and doe behold Images and beautifull shapes, and beget sons like them, such as we read was done by *Iacob*, in *Genesis*, where it is said, and the sheep conceived when they came to drinke, &c. *Gen. 30. 39.*

6 *A Disputation of a Christian
Christian.*

Your arguments doe not wel
answer the proposed businesse;
for *Isaac* being an upright man,
just, and fearing God, and de-
parting from evill, begat his
first born son, read *Gen. 25. 25.*
and not white; also *David* the
sonne of *Iesse* was ruddie, ha-
ving beautifull eies, *1 Sam. 16. 12.*
And whereas you adde, that
you are more comely than any
people, that is proved false in
our time, forasmuch as not one
amongst a thousand is found in
the Nation, who is of a comely
countenance; the reason where-
of know, is this, because you no
longer are Gods inheritance,
and beloved people, but rather
yee

ye are an abomination in his
cies, and a stink in his nostrils,
wherefore he hath left you, so
that you goe wandring up and
down as sheepe which are with-
out a pastor, and have no cer-
taine dwelling in any place.

Jew.

I see you manage your busi-
nesse with reproaches and re-
bukes, as you were wont com-
monly to do with us. Have you
not read what *Isaias* wrote con-
cerning us? *Isa. 52. 14.* namely,
his form is estranged from men,
and his countenance unlike the sons
of men. We are unlike men by
reason of our many tribulations
and injuries which wee suffer
by the Gentiles, amongst whom
we are disperst. B 4 *Chr.*

8 *A Disputation of a Christian
Christian.*

You have not yet told me,
why the women amongst you
are more beautifull than the
men, and are not so easily
known as the men.

Jew.

Because you Christians doe
not so much reproach them,
as the men; moreover wee a-
dorne them with excellent
apparell, that they may find
favour in your eies, and we by
them obtaine what we de-
fire, and it may bee well with
us by reason of them, and our
soules may live for their sakes
among the Gentiles; as it is
written, *and they intreated Abra-
ham well for Sarahs sake, because*
she

She was a woman of a comely countenance, Gen. 12. 16. But I am ashamed to speake with thee in publick, in the sight of those that passe by and repasse. If you please come with mee into my chamber, and there we will speake together more concerning these things.

Christian.

Goe and I will follow you; for I have many things in my heart to speak to you, and now for a long time I have not entered the house of any Jew. What doth that white circle signifie, which I see written on the wals, round about the chambers, having this inscription? tarry without thou *Lilub.*

Jew.

Jew.

We by this circle drive away the Devill, lest he enter and hurt the infant newly borne, for our Rabbies say, that *Lilith* is a certaine Ghost, having the shape of an abortive, born of an impure birth, saying that he hath wings.

Christian.

Thou tellest me strange things, but goe on and tell me what more your Masters write concerning this thing.

Jew.

I will. Know therefore that our wise men judge thus; that *Adam* the first parent begat devils, spirits, and ghosts, and you shall be constrained to bee of their opinion, forasmuch as we finde

finde not those creatures in the number of the other workes of creation; but many of these have a bodie and a soule, they are multiplied and die as other men, and againe there are many spirits which are created without a body, and of these it is said; which the Lord created that hee might make, which were not yet made but created; such were those Devils whose soules hee had created, but did not make their bodies, because the Sabbath was at hand, and the Lord was forc'd to rest from all his works, which hee had created that hee might make; but those which are created with a body and a soule, as
men

men proceeded from him, then came *Lilith* to *Adam*, hee not knowing, for he had not a body by which hee might bee knowne, and did preserve his seed from him. But *Adam* was created from the beginning, and devils, and spirits, and ghosts, proceeded from him, which we draw from this. *Adam* was an hundred and thirty yeares old, and begat in his likenesse and image; whereby is signified, that he begat not in his likeness and image, untill the hundred and thirteth yeare, *Gen. 5. 5.*

Christian.

Declare to mee better the mentioned text of Scripture, which the Lord created that he might

might make, because I understand it not according to your words.

Jew.

The Scripture saith thus, which the Lord created that he might make; and not thus, which the Lord created and made, to signifie that God created all things by a certain word, and was not tired nor weary, for he did not make, but created all things by a certaine vvord out of nothing, speaking to them as to Artificers, that they should bring forth things out of themselves; as vvhen he said, let the earth bring forth, let the vvaters bring forth; therefore the Scripture saith, vvhich the LORD created

created that hee might make, that is, commit to others that they might make them; but hee did determine, and told how all things should bee made. After this sort is the creation of Devils, who were created in the even of the sabbath, as our wise men of good memory have recorded. The holy day shone upon them, and their making was not altogether finished, but were sent into the aire imperfect, partly communicating with man, and partly with Angels: They eate and drinke, they increase in off-spring as men, they flie through the aire, they ascend and steale away things within a garment; and for the most

most part their speeches are lies, neither dare they appeare in the sight of God, seeing it is written, the wicked shall not dwell with thee; and when it is said in *Genesis*, *Gen.* 36. 24. that *Anas* found *Jemim* in the desert, hee would signifie Devils, wherefore *Jemim* is writ without *Iod*, to signifie that the Devils were left imperfect after the six daies of creation, for the holy day of the Sabbath began to enter, and hence it is that they shun the Sabbath, as it is written in *Exodus*, *Exod.* 12. 42. it is a night of observations to you, to wit, that you should beware of those injurious spirits; on the Sabbath no Devill, or other evill assault need

need be feared, for they all flie to the dark mountains, neither doe they appeare all the Sabbath day, because that is the holy day, and they are unclean; but when the Sabbath is ended, they returne to fall upon men and hurt them; and therefore we say; *let the beauty of the Lord our God be upon us, Psal. 90. 17.* which Psalm is against Devils, and hath that commendation, that by it we may put to flight those noxious spirits, who are called the snares of the sons of men; as it is written, *Psal. 91. 10.* evill shall not be devised against thee, neither shall the rod approach thy Tabernacle, and because those Devils were made

made of *Adam* the first parent, in those hundred and thirty yeares wherein hee was sequestred from his wife, being made I say of his seed, therefore they are called the snares and plagues of men, and the mentioned Psalmes, and the 91 Psalm, doth containe a hundred and thirty sayings with this verse, with length of daies thou shalt satisfie him, &c. and *Adam* left this calamity to his posterity, as it were by right of inheritance, that when at night they had felt the flux of nature, from thence Devils, hurtfull and malicious, to men are born: Therefore the Law saith, thou shalt beware of every evill thing, to wit, lest

C

man

man in the day time take in any spirits, which in the night may cast him into uncleannesse, by *Belial's* meanes, who is called an evill eye, and he appeareth sometimes in the shape of a woman, & is also called *Lilith*, that is a night-ghost. Moreover, wee must observe, that those faunes who are so engendred of the seed of man, when the man dies, who is their father, they all meet together, to touch and defile him; and therefore our wise men have commanded us to make circles about the man, and remember certain words, whereby they are put to flight, and dare not enter the circle, to touch the funerall.

Moreover

Moreover they have taught us to make seven circles, to drive away seven troops of hurtfull angels which there met together, which they gather from hence, because it is written, *Iob* ^{*Iob 5. 19.*} *5. 19. in six troubles he shall deliver thee, and in the seventh, evill shall not touch thee.* Evill, that is *Belial*; for they flie away from those circles; wherefore those circles must bee made by the grave, that presently after the writing of them, they may put in the carkasse into the grave, and no delay at all be made in letting downe the coffin, lest any evill touch it.

*A Disputation of a Christian
Christian.*

This is great folly in you
Jewes, yea madnesse of heart,
when you affirme, that God
left any creature unperfect or
uncomplete, seeing it is written
in the worke of creation, *The
Heaven and the Earth were fini-
shed, and all the host of them, Gen.*

Gen. 2. 2. 2. 2. and in another place it is
said, *The worke of the Creator is*

Deu. 32. 4. *perfect, Deut. 32. 4:* if that bee
true, how dare you say, God
made any work imperfect? do
you think the hand of the Lord
is shortned, that he cannot fi-
nish any thing, or that he wants
power that he cannot bring to
an end any certaine work? But
verily your tongue speaks a lie,
and

and your mouth doth meditate
perverseness, it conceives la-
bour, and bringeth forth vani-
ty; you erre after the same man-
ner in the whole heaven, when
you say, the Moon from the be-
ginning was equall with the
Sun. But I desire to heare you
tell me, what your wise men
write of this matter.

Jew.

The Scripture saith thus, the Gen. I. 5
Lord made two great lights;
and afterwards it saith, a greater
light, and a lesser light, where
wee must note, that the lights
from the beginning, were equal
in brightnesse, but God lessened
one; and the reason why it
was diminisht in its light, was

pride, and unjust accusation, or
 complaint; for it is written,
 Ps. 101. 7 *evill shall not dwell with thee; and
 he that telleth lies shall not tarry
 in thy sight.* Truly there is no-
 thing more hatefull before God,
 then an unjust complaint: As
 Ps. 101. 5 *it is written, be that slanders his
 neighbour in secret, him will I de-
 stroy, and who hath eies lifted up,
 and a proud heart, him I cannot be-
 hold;* and because the Moone
 did complaine of her fellow,
 God humbled her; you ask me
 how she complained; I'll tell
 you; see, saith shee, it is not
 meet that it should be said of
 thee, that thou couldst not make
 divers sons: Then saith God
 to her; goe thou and be lesse in
 light,

light, therefore the Moon was confounded, and diminisht in light for her sin; and when hee shewed himselfe mercifull to her, and gave the opening of the mouth to the penitent, and to those that converted themselves from their whole heart to him, shee was received into favour. Our wise men being moved by this, have writ; that man should never cease to make repentance, and should not say, my iniquity is greater than can be remitted, but if hee be converted, the Lord receives him; as it is written, *the Lord desires not the death of a sinner, Ezek. 33. 11.*

*A Disputation of a Christian
Christian.*

Thou hast done well in concluding that repentance is shadowed out by the diminishing of the Moone, for the story thou hast told mee is a parable, and not the truth, as many of you have falsely thought; for the Moone hath not life, soule, or spirit, whereby she might love or hate, but God hath created it from the beginning, a lesser light to rule the night, and hath not diminisht it, as you falsely assert. But heare what the Prophet saith; *thus saith the Lord, Jer. 10. 2. learne not according to the way of the Gentiles, and be not afraid of the signes of heaven, as the Gentiles feare them. Behold,*
the

the Gentiles beleevd such things, who knew not the living God. Moreover it is not written that the Moon did envy the Sun, and did desire to rule in the world: why therefore do you believe such things, which the Philosophers never thought? who affirme that the Moone hath no light of her selfe, but receives her brightnesse from the Sun, as doe all the stars, for the Sunne alone is light of it selfe; and hence it is, that the Moon and Starres have lesse light than the Sun, which may easily bee demonstrated from the eclipse of the Moone, when the earth hinders the beames of the Sunne from touching

ching the body of the Moone;
and if you desire to heare, I'll
tell you in short the cause of the
eclipse of the Moon. Forasmuch
as the Moone of it selfe hath no
light, but receives its splendor
from the Sun ; know, that these
two lights alwaies in the mid-
dle of the Month, do stand one
against another, and though the
earth be in the middle, yet be-
cause the body of the Moon for
the most part doth bow down
either towards the north, or to-
wards the south, the shadow of
the earth cannot hinder the
beames of the Sunne from tou-
ching & inlightning the Moon.
But when the Moone in the
time of the opposition is in the
point

point of the head of the Dragon, or neer, to wit, twelve degrees lower, the Moon is darkened, sometimes wholly, sometimes in part, according as it is more or lesse distant from the mentioned head, which I will not here discusse in many words; therefore I will turn my selfe to another thing. You say that the Iewes shall celebrate a great Feast in the latter times, in which they shall eat one common Oxe, which in the meane while is fed in a certaine great mountaine, and *Leviathan*, that is a great fish salted from the beginning of the world, and kept for the just, and they shall drinke wine from the first six daies

daies reserved together wth
the grapes ; I desire to know
from you if this be true.

Iew.

It is true, our wise men speak
of the *Leviathan*, that hee was
slain immediately after the first
Gen. I. 21 six daies; for the scripture saith,
that God created great whales,
and without doubt there was
two of them, but God slew the
one, namely the female, and did
season it with salt, and reserves
it for the just. This we gather
from hence, because the Text
hath *tanimin* with one (*jod*) and
not with two ; and peradven-
ture for this cause it is not
written in the fifth day, and it
so came to passe, as in the other
two

two daies, because that existence was unperfect, by reason of the killing the of female, w^{ch} doth not want a mystery. It is moreover written in *Isaiah*, Isa. 27. 1.
In that day the Lord with his sore and great, and strong sword, shall punish Leviathan the piercing Serpent, even Leviathan that crooked Serpent, and hee shall slay the Dragon that is in the sea. You see the Scripture speaks of one Whale; neither was it Gods will, that he by bringing forth young, should multiply himself in the sea, for otherwaies no man could go to sea without danger. Againe, it is written in the 104 *Psalme* 26. *There is that* Ps. 104. 26
Leviathan, whom thou hast made

to

to play therein, the Prophet saith that in the singular number, and masculine gender, therefore the female was kill'd, especially seeing it is manifest, that at the first God created male and female: concerning the Feast, it is

Iob 40. 1. written, canst thou draw out Leviathan with an hook, or his tongue with a cord which thou lettest down? bee who made him, can make his sword to approach unto him, &c.

And it is written, the companions shall prepare him for a banquet, and the Merchants shall divide him amongst them. Moreover God planted a Garden of pleasure.

Isa. 60. 2. 1 And againe it is written, The branch of my plantations shall be the work of my hands, that I may be glorified,

glorified, signifying a Garden of the best fruits : And I pray you who shall eat these ? truly now they are eat by none, but are reserved for the just, against the time to come. *Christ.*

You make mee laugh when you bring Scripture authorities, and interpret them according to your folly, & understanding them according to the letter, whē notwithstanding they are Metaphors. It is true, God created great Whales, but 'tis fals that he presētly slew the female, forsomuch as at this day, great Whales are found in the sea, that is, the greatest fishes that devour the lesser ; therefore powerfull Kings are compared to Whales, who

Eze. 32.2.

who afflict and oppresse the poore, but the Lord can easily slay them, although in strength they bee not inferiour to the Whales of the sea, this is the mind of *Ezekiel*. Moreover, whereas you assert, one of the Whales was slaine by God, you are constrained to say, *Jonas* was swallowed up by one, seeing there was not another in the sea. But heare what the Prophet writes of himselfe, *and the Lord prepared a great fish to devoure Ionah*. The Lord brought not a great fish, or that Whale from the end of the world, which was left in the beginning of the world, but that Whale which by providence was found

found in that sea; this the Lord did ordaine to swallow up *Ionah*. Ion. i. 17. And if you object, a Whale or *Leviathan*, and a great fish, are unlike; I answer, that is not true, seeing the Rabbies do expound the word *tannim* for a great fish, do you think that fish was a little one, which swallowed up *Ionah*, and kept him alive three daies and three nights in his belly? What you bring out of the Psalmes, I Psal. 104: 26. shortly avoid thus; there the singular number is taken for the plurall, which you know is frequent in the Hebrew, as, a man, ox, sheep, &c. Moreover, you deprave that place brought out of *Iob*, for the Lord doth

D

not

not say there, the companions shall eat the *Leviathan*: but he speaks after this manner; shall the companions and associates make a banquet of him, or shall the Merchants divide him amongst them? after the manner of those who buy fishes, and divide them into parts, and that place may have this interpretation: Will the companions dig a pit to draw him thither out of the sea by their hissing, and take him? doe you see how unhappily the Fathers have understood and expounded that place? this also is very false, and a great error amongst you, that the just in the world to come, shall eat temporall

porall food, and corporall bread; the flesh of beasts and fish, herbs, and corn of which bread is made, which we need in this life, where wee grow and doe beget an off-spring, and doe renew that which is appaired in our body by the adjection of meat. But in the world to come and resurrection of the dead, it is farre otherwaies with us; for then man shall be by the resurrection, a new creature, and renewed upon their former bones, like that vision in *Ezekiel*, when the Eze. 37. 6 Lord God did raise up his people, saying, I will lay sinews upon you, and will bring up flesh upon you, and will cover

you with skin, and put breath in you, and ye shall live. Wherefore your Rabbies have said in the secrets of the Law, that there is in the neibe, a very stiffe bone, which being put in the fire, is not hurt by it, and being put into the ground, doth not putrifie, and they affirm the resurrection of the body doth increase by that. So also it is in *Gen. 2. 22* *Genesis*, and the Lord made, made I say upon the bone, sinewes, flesh and skin, and breathed into her the breath of life and brought her to *Adam*, that by this mystery he might foreshew, although man should dye, yet hee should rise in the same body, and should be made

a building of nerves, bones, and
flesh joined together, which
should not be dissolved; where-
fore *Adam* called her bone of Gen:2,23
my bone, because the resurrecti-
on of man should be in his first
bones of eternall life. Then the
just no longer shall eat corpo-
rall bread, which doth not free
from death, neither drink wine
which the earth doth bring
forth, but shall eat the bread of
Angels, that is, as the just shall
live in the spirit as Angels; so
they shall eat food which shal
not putrifie nor perish, neither
shall the elect of God, want any
longer the light of the Sun by Isa, 60,19
day, neither shall the Moone
give them light by night; but

the Lord shall be a perpetuall light to them, and their God shall bee their glory, and they shall then eat spiritual fruits, because eye hath not seen those things which God will doe for them who wait upon him. See

Ma. 64.4. Isaiah concerning this place, in the 60 chap. above mentioned, & thou shalt find many things in the text, which are not to bee understood according to the bare sense of the letter, as you erroneously doe for the most part, but in spirit and in truth; if in the future world, according to your errour, there were bodily eating, there should be also death, and consequently another resurrection, which

which is false, and a great error; for it is sowne in this world a mortall body, and shall ^{1 Cor. 15. 44.} rise in the resurrection of the just, immortall, for they shall then be as the Angels of God which are in heaven, and shall never die. And to conclude, you now see, that those men are witleffe, who say that the just in the future world shall eat a common Oxe, and that salted Whale, and shall drinke wine which Paradiſe brought forth, seeing that the just in the future world, shall not live in the earth, but in the heavens with God. Blessed is the man who shall eat bread in the King- ^{Lu. 14. 15.} dome of God. But I will pro-

D 4 pound

Ier. 5. 3.

pound another question to you, and I desire you to answer me to it. The question is this, why doe not you Iewes believe in in our Messias, seeing that in him all the prophecies are fulfilled, which are written concerning him in the Law and the Prophets; but do make your faces more hard than a rock, yea though with open eies you see there is no salvation in the earth for the people, who walk in darknesse, and see no light?

Iew.

Psa. 69. 9.

If I would answer, peradventure you would be displeased, but who, being so provok'd can refrain speaking, especially seeing the zeale of the house of
the

the Lord hath eaten mee up,
and the reproaches of them
who reproach God are fallen
upon me. You aske why wee
believe not in the Messias, nei-
ther receive him as you doe: to
w^{ch} I answer you thus: In your
Christ the words of the Pro-
phets are not fulfilled, which
they did foretell concerning
the Messias, neither are the
mysteries of the Law fulfilled;
although wee know the time
of his comming is not far off;
and therefore through all gene-
rations, they which are of the
seed of *David* with great desire
do expect in their daies the
comming of salvation, and the
time of the King Messiah.

Christian

*A Disputation of a Christian
Christian.*

And why, I pray you, doth that your Messias so long delay his comming to deliver you out of your tribulations in which you are? or how can **GOD** himselfe see for this so long time, your calamity which you suffer in this captivity, and doth not deliver you out of your troubles, executing judgement upon your enemies? why doth he suffer you so to wander through the world, as sheep which have no shepherd? Consider, that you have not a certaine and constant dwelling place. I desire to know the reason, why God hath cast you from him so many yeares, nor doth

doth at any time remember you for your good: For when of old he punished your fathers for their sins, when they were converted, and did confesse, and praied unto him in their banishment, he forthwith delivered them, and sent them a deliverer, why doth hee not the same in this time of your grievous captivity?

Jew.

Know you not that his wisdom and his counsels are not to be searcht into, which do so far exceed our apprehensions? as it is written, *The Lord is terrible in his counsell towards the sons of men*; we know not, neither can we apprehend his wisdom

Iſa. 40. 13. dome and prudence, or find it out, and know it, but he knows
Pſal. 36. 9 what he doth.

Christian.

I wonder at this your answer, when you say, you know not the cause why God hath cast you out of his presence, & surely it must needs be for some great sin, such as you never committed from the beginning of the world, you, or your fathers, whatsoever it is. Furthermore, when you say the coming of the Messiah is nigh, tell me I pray, what that is, which is recited in the *Talmud*. When *Rabbi Josbua* the son of *Levi* did aske *Elias* when the Messiah would come, and where is he? he answered,

swered, at *Rome* amongst the weake; and going thither hee found him. If hee was then at *Rome*, doubtlesse he is come and borne already, and yee expect him in vaine.

Jew.

The *Messias* is not yet come, but he was borne in the time of the destruction of the Temple, which the book *Haggadoth*, that is, the book of insinuations or denuntiati- ons doth shew.

Christian.

If hee was borne in the time of the desolation, from which time almost a thousand and five hundred yeares are now past, and at this day hee is
not

not yet come, when I pray you,
 or how will hee come, seeing
 that it is not allowed in nature,
 for any man to live a thousand
 and five hundred yeares.

Jew.

You know the first men lived a long time, and that to the flood, as some came almost to the thousandth yeare; but *Elias* and *Enoch* did live much longer, whom God kept alive, and who live to this very day; so the *Messias* being borne along time before, is yet preserved in life.

Christian.

Where therefore and in what place is he at this day? is he yet at *Rome*?

Jew.

Jew:

It may easily bee demonstrated from scripture, where he is. Consider, the first *Adam* in his first estate was in the earthly paradise, but because of his sin, he was cast forth from thence, as saith the Scripture, God sent him out of the garden of pleasure. Gen. 3. 24 It followes therefore, that he who was free from the punishment of *Adam* should bee in Paradise; so our wise men have said, in the book of denunciations.

Christian.

I doe not well understand what you would signifie by the word denunciations, therefore before you proceed, declare

clare that word to mee.

Jew:

Know therefore, with us are three kinds of books, one kind of books we call the 24. which commonly are called the Bible, and on these wee beleewe firmly, and with a perfect faith, because they were written by the Prophets, and other godly men, to whom the Lord made known his will, and did reveal mysteries. Another kind is called the *Talmud*, and is an Exposition or explanation of the precepts of the Law; for there are in the Law of *Moses* 613 precepts, and all these are explained in the *Talmud*; in which booke we also beleewe

as in an exposition of precepts, which are in the hands of our Rabbies, who received it from their Fathers, and their Fathers received it from the Prophets, and they received it from God. Thirdly, wee have a kinde of books, which is called *Medras*, which signifies an inquisition or disculsion of matters, and we commonly interpret it, a common opinion; for there what every man thought, and what seemed right to him, hee wrote down; wherefore they which believe these writings, do well, and he that doth not believe them, wrongs not himselfe. Some wise men say, and have also left it in writing to

E

us,

us, that the Messias shall not be borne, untill the time of our deliverance is come, or shall draw nigh, that he may bring us out of that captivity; and I rather assent to this opinion, than their judgement, who say the Messias is borne long agoe, namely, in the time of the of the desolation of the Temple, and we call the mentioned inquisition by another name, *Haggada*, that is, a denunciation; for it is nothing else but a certaine denunciation, whereby one man signifies any thing to another.

Christian.

Is the Messias alwaies at *Rome*, according to their opinion
on

on, who thought hee was at Rome?

Jew:

Hee is not alwaies at Rome, but at that time hee was scene there; for *Elias* said to *Rabbi Joshua* the son of *Levi*, that at that time he should find him there, and he might be seen for a certaine cause which is signified in *Haggadotb*, but which I meane not to reveale to you, nor to any other Christian, forasmuch as I know, our words are an abomination in your eyes, and therefore we write such mysteries in the Tables of our heart.

Christian.

Disclose to mee I pray you, what he did at Rome, or what

he will do there, and why he will rather goe thither than to another place ; and do not conceale it from me.

Jew.

Because you have so earnestly intreated me, I will tell you, but see you disclose it not to others, for you know how they are wont to deride us, when they have heard our secrets. *Haggada* saith, the Messias remaines at *Rome*, untill he destroy it, as we read concerning *Moses* our Law-giver who was bred up in the house of *Pharoab*, untill at length he took vengeance of him, and drowned all his people in the sea, and he came not presently after hee was borne,
and

Exo. 14.
28.

and delivered *Israel*, but after many yeares, when the Lord God gave him command, then hee came and said to *Pbaraoh*; *Thus saith the Lord, let my people goe that they may serve me.* So the Messias when the fulnesse of time is come, shall come to the Pope by the command of God, and shall say to him, *let my people go that they may serve me,* then I say the Messias shall be said to have come, and till that time, he is not said to be come: But neither is the Messias called, as *David* the King was not King, or anointed the same day wherein he was borne, but after that *Samuel* had anointed him by the commandement of God,

Exo. 7:16

1Sa. 16. 13 then was hee anointed King,
 So when *Elias* hath anointed
 the Messias by the commande-
 ment of God, then shal he be the
 Messias, and shall come; these
 things are out of *Haggada*.

Christian.

You tell me strange things,
 but all your words seem to be
 more like a lie than truth, for
 the Prophets of the Lord have
 taught far otherwaies; neither
 are the words of *Haggada*, true
 in this, when it will compare
Moses to Christ, and the Egypti-
 an captivity, to the captivity of
 this time. For the Israelites in
 Egypt, did serve onely *Pharoah*;
 for it is thus written; *Moses* said

Exo. 7. 16, to *Pharaoh*, let my people goe, &c.
 for

for he alone, without another King, had the government over *Israel*, and when he would not let them go, God with a strong hand, and a stretcht out arme, and with great judgement, brought them forth. But in the present captivity, the Jewes are not only under the power of the Pope, but are disperst and scattered into the foure parts of the world; seeing it is so, how can the Pope by his power and authority let them goe, who are not at all found under his dominiõ? Furthermore *Moses* delaid not after his nativity, but fourscore years, after which he delivered *Israel*; and when I

Exod. 13. 9.

Exod. 7. 7

the *Thalmud*, which saith, the Messias is born, but hitherto hath delaid his comming, now a thousand and five hundred yeares; I easily conclude, that the words of the *Thalmud* are false, or the first comparison foolish. I would have you at least to take this to heart, this very long captivity, which hath no end or bound, nor any consolation, all which your fathers had in the captivity of *Babel*, yea after that they offended God by their manifold abominations, worshipping Idols, and profaning the Sabbath, and other solemnities, and turning away from all the commandements of God, proclaimed by *Moses*;
&

& when they did these things,
God sent the Prophets to them,
to dehort them, and he repro-
ved them by manifold rebukes,
the Prophets telling them, un-
lesse they did breake off, they
should bee carried out of their ^{Ier. 16. 13.}
owne land, and should fall into
the hands of their enemies. ^{Loc, Ier. 13. 7.}
you see, that even in the worst
times, they had Prophets who
did threaten them, and againe
gave them words of comfort,
speaking to their hearts, even in
that houre when they commit-
ted the evill; likewise in the
houre wherein they went into
banishment out of their owne
land, the Prophets came to
them and comforted them, and
the

the Lord revealed to them the end of their captivity by the Prophet *Jeremiah*, and they
Ier. 25. 11 were in the captivity but seventy yeares ; but in the Moderne captivity, there is not a Prophet, there is no comforting vision, but the captivity daily becomes more grievous, and all the bounds of the captivity, which the wise men have set, are past a long time agoe, and we are certain, the word of our
Psal. 119. 89. Creator shall remain, & stands firme to eternity, neither shall be accomplisht from good into evill, but from evill into good, as it appears concerning *Egypt*, when hee began to count the end of that captivity from the
nativity

nativity of *Isaac*. The same ap- Exo. 12.
 peares concerning the *Nine-* 40.
vites, who when they had com- Gen. 15.
 mitted all wickednesse, so soon 13.
 as they repented of the evils, Ion. 3. 10.
 God was mercifull to them.
 But in this your captivity, you
 indeed doe observe the Sabbath
 and solemnities, and other
 commandments of God, which
 your fathers before the Babylo-
 nish captivity, and in the capti-
 vity did not keepe, when they
 had altogether forgot the Law
 of *Moses* : but notwithstan-
 ding all this, when the time of
 seventy years was fulfilled, they
 were delivered. But is it not
 written, keep ye judgement and Is. 56. 1, 2.
 do justice, for my salvation is
 near

near to come, and my righteousness to be revealed? blessed is the man that doth this, and the son of man that laieth hold on it, keeping the Sabbath from polluting it. From this we gather, when the Israelits do keep the Sabbath, and make repentance, they are not banisht from their own land. But in the modern captivity the Iewes keepe the Sabbath, and other precepts of God, they make repentance, they pray, and give almes, why therefore doth not the Messias come? see how often they have made a great and solemn repentance with their whole heart, and whole soule, and all their strength, that the end of their
captivity

captivity might bee revealed to them, but their prayer was not heard, they did that, especially in the 5262 yeare of the world, which was the 1502 yeare of Christ, when all the Iewes made a publick repentance through all their habitations, in all the earth, and through the whole captivity, and that almost for a whole yeare, both young men and old men, women and children, such a repentance as was never heard of in the foregoing ages, and they did it for the comming of the Messias, but all in vaine; for there was nothing revealed to them, neither token, or any signe; not to speake of any greater thing,
and

and truly that thing is a great wonder, a hissing, and clapping of hands to all who heare it, that nothing doth help them, not law, nor repentance, not prayer, neither any almes, all which they doe daily; is not this a manifest signe, that the Messias is already come? but because you refuse to believe this word, the keeping of the Law, and the works of your hands are nothing. Hence we may conclude thus; if for repentance your freedome shall come, and the gathering together of your scattering, ye shall never be redeemed, for so much as you have alwaies been a rebellious people, and of a stiffe neck.

neck. Moreover, you see and know, how vaine the words of Rabbi are, who are here doubtfull, and perplext, and disagreeing amongst themselves: One hath said, the Messias shall not come, but in a generation which is wholly righteous, or in a generation which is wholly wicked, and so thought *Rabbi Johanan* the son of *Lacæ*, proving it thus: In a generation which is wholly guilty, because it is thus written, and hee saw Isa. 59. 16. there was no man, and he wondered that there was no intercessour, therefore his arme brought salvation unto him, and his righteousness it sustained him. Also in a generation which
is

is wholly cleane, because it is
thus written, and all thy people
Isa. 60. 21 shall be just, they shall possesse
the earth for ever. Also *Rabbi*
Eleeser saith, if the Israelites
shall make repentance, they
shall immediately bee redee-
Ier. 3. 14. med, seeing it is written, turne
or make repentance, O backslid-
ding children, to which *Rabbi*
Joshua answers thus, was it not
Isa. 52. 13. said, you have sold your selves
for nought in your idolatry,
and shall bee redeemed with-
out monie, namely, by repen-
tance, and good works? Hence
wee gather, that the Rabbies
themselves were doubtfull,
whether the congregation of
the captivity should bee made
by

by repentance or not, and wee
now already see, repentance
hath profited you nothing; ther-
fore all the words of the Rab-
bies which they speak concer-
ning the modern captivity, are
mere lies and errours, and that
verse cited out of *Isa.* hee saw *Isa. 59:10*
there was no man, &c. doth
justly agree with Iesus our Sa-
viour, in the houre of his passi-
on, who saw none to repent;
and for this cause it is rightly
said, repent ye backsliding chil-
dren, as if he should say, if they
shall repent over this thing, and
yet receive him, they shall im-
mediately bee delivered: and
this is the true repentance, and
the good workes which yee
F should

Isa. 40.31

should do, to remove the stumbling block out of your hearts, and believe in the living God, and in the Messias, who is sent for salvation both to you and to us; then shall be fulfilled this saying of Scripture, they that wait upon the Lord, shall renew their strength; they shall mount up with wings as Eagles, they shall run and not be weary, &c. for in the time when the Iewes shall receive unto themselves the Messias of the Lord, they shall be called the waiters upon the Lord, and he shall give them power and strength, and every good thing as from the beginning, whereupon it is added, then they shall renew

renew their strength, they mount up with wings as Eagles, and they shall be renewed like an Eagle, which if hee live to the tenth yeare, hee ascends aloft to the face of the Heaven, untill hee approach to the heat of the fire, and then casts himselfe through the exceeding heat into the sea, and being made naked, is renewed, and other feathers will grow in him. I desire you to heare me againe what *Haggai* saith concerning the comming of Christ, *Hag. 2. 6. to the 10.* For thus saith H: g. 2. 6. to the 10. the Lord of Hosts, yet once it is a little while, and I will shake the Heavens and the earth, and the sea, and the dry land, and I will shake

all Nations, and the desire of all Nations shall come, and I will fill this house with glory, saith the Lord of Hosts ; the silver and the gold is mine, saith the Lord of Hosts. The glory of this house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace saith the Lord of Hosts. Behold, the Prophet saith, yet a little while ; but if the Messias were not yet come, the Prophet had spoke false, seeing from the time of the Prophet, to our times, above two thousand yeares are past. Hee saith moreover, the glory of this latter house, shall be greater than of the first ; but what was that great glory, saving that our Mes-

Messias did appeare in that second Temple, doing there signs and wonders, such as were never done in the whole world; he also taught the people, and shewed them the way to eternall life.

Jew.

Our Masters do speak otherwaies here, namely, that the second house is therefore called the greater, because it stood 10 years longer; for the first house stood 110 yeares, but the second stood 120.

Christian.

This answer is empty and foolish; for not for so little time the second could bee said to bee greater, since that in all other

things, it was lesse than the first house: For as it is said, *many of*
Ezr. 3. 12 *the Priests and Levites, of the chiefe fathers and Elders of the people, who saw the first house, when the foundations of the second house were laid, and they standing by, saw it, they wept with a great voice, because that second house was as nothing in respect of the first, because the vessels of the first house were of gold, but of the second they were of brasse. And moreover, in the second house were wanting ten signs, which were done in the first sanctuary to the Fathers, as the Rabbies write. 1. A woman did not make an aborsement, by reason of the smell of the sanctified flesh.*

flesh: 2. The holy flesh did not stink or was corrupt. 3. A flye was never seene where the sacrifices were slain. 4. The High Priest had no nightly uncleanness in the time of the solemne sacrifice. 5. The raine did not quench the fire by the holy place, burning continually in the pile of wood. 6. The wind did not scatter the pillar of smoak, ascending straight towards heaven. 7. Mouldines or corruption was not found in the pot of Manna, in the two loaves, and in the shew bread. 8. They stood upright in the Temple, and when they bowed downe to worship, they had roome enough. 9. A Serpent, or

a scorpion did never hurt in the city Ierusalem. 10. Neither did ever any man say to his fellow, my place is so straight, that I cannot remaine in Ierusalem. Moreover, five other things were in the first Temple, which were not in the second; namely these; the arke, with the propitiatory, and the cherubims, fire sent from heaven, the holy spirit, *Urim* and *Thummim*, that is, certaine holy mysteries on the brest-plate of the chiefe Priest. You see now, that the second house was not greater than the first, becaule of the 10 yeares. I will also add this, that your Rabbies speak not the truth, when they say, that they

1 King. 8.
7.

they shall build a third Temple in the Land of Israel, and then the Messias shall come, seeing the Prophet doth speake plainly here, this is the last house, shewing as it were by his finger, the house which was then built, and was then standing; that house I say shall be in greater glory than the former. But I desire to know from whence you Iewes have it, that there shall be a third Temple.

Jew.

I will tell you. Our wise men of good memorie say, that *Abraham* called that place a mountaine, but *Isaac* called it a field, and *Jacob* a house; for, because *Jacob* about night came to that

that place, the holiness and dignity of that place was revealed to him, therefore these three fathers did foreshew, three Temples to be in Israel, two to be destroyed, and one to remaine for ever. *Abraham* called that place a mountaine, he saith, in the mountaine the Lord shall be seen. This is the mountaine of desolation, concerning w^{ch} they write in the *Medras*, or narration of the Psalmes, *with my voice will I cry unto the Lord*, namely, when as yet the temple stood firme; but when that is destroyed, from whence doth he answer? he adds, the Lord hath heard me from his holy mountaine. Moreover, that the second

cond house was to be destroyed they prove from this, because *Isaac* called that place a field, as it is written, *Isaac went forth to pray in the field.* And *Jeremiah*^{63.} Gen. 24. Ier. 16. 18 saith, *Zion shall be plowed as a field.* Moreover, the third Temple, which shall never be destroyed, *Jacob* called the house of the Lord God; and concerning that the Prophet writes, the glory of this latter house shall be greater than of the former. And againe it is written, *I will be to her saith the Lord, a wall of fire round about, and the glory in the midst of her, and* Hag. 2. 9. Zach. 2. 5 *Exo.* Ex. 15. 17 15. 17. *The sanctuary of the Lord which thy hands have established.* The two first houses were made

made with the hands of men,
 therefore they had no stability,
 Pl. 127.1. according to that, *in vaine doe
 they labour who build it*; therefore
 Jacob called that temple a house
 that should alwaies endure,
 and not as others, a mountaine,
 a field, and therefore hee pre-
 Gen. 28.
 17. sently subjoines, *this is no other
 Ier. 31. 38 but the house of God*. And Jeremi-
 ab saith, *behold the daies come saith
 the Lord, and the City shall bee
 built to the Lord, &c.* and at
 length concluding, hee adds, *it
 shall not be pluckt up, nor thrown
 down any more for ever*. And Isa.
 Isa. 2. 2. saith, *it shall come to passe in the
 last daies, that the mountaine of the
 Lords house shall bee establisbed in
 the top of the mountains. This is
 the*

the mountaine of the Lord
which *Abraham* did shew, and
shall be exalted above the hils,
alluding to *Isaac*, who called it
a field; but by that which is
added, *the mountaine of the house*
of God; hee would signifie the
house of *Jacob*, of which hee
saith in another place, Come yee ^{Isa. 2. 3.}
and let us go up to the mountaine
of the Lord, to the house of the
God of Iacob, which shall remaine
firm. Moreover, the Scripture in
Genesis hath shewed to us these
3 houses, when it thrice makes
mention of the place, where
the lodging of *Iacob* is descri-
bed, in the place of the house of
God; for you find it there, that ^{Gen. 28.}
Iacob came to the place, tooke ^{11.}
the

the stones of the place, and slept in that place; he hapned into that place, when the Sun was set, whereby was signified the destruction of the first house. He gathered the stones of the place, being scattered in the destruction of the first Temple, and laid them under his head, being to rest upon them all night, whereby is signified the building of the second Temple, which should not continue long; but because he slept quietly there, a third Temple was also signified, in which they being without strength, shall again be refreshed, and shall rest in their beds, and every man shall sit under his owne vine,

vine, and under his owne fig-
tree, without all feare.

Mich. 4. 4

Christian.

I can heare you no longer
in this businesse, you so much
wrest your selfe, and the Scrip-
ture of God, and doe sharpen
your wit to pervert the word
of God ; for this exposition
which you have brought, is un-
meete, and very unfit for the
purpose, being upheld by no
foundation, especially forso-
much as the Prophet hath spoke
so plainly ; that latter house, as
if hee should say, that house
which you see with your eies,
that last shall be in greater glo-
ry than the first, if he had said
the latter house, and had not
added

Hig. 2. 9.

added that, you might have some appearing reason, although that place which you bring concerning the three fathers, is not agreeable to our purpose; therefore wee finde a first and a second house, but we find not a third.

Jew.

What you write concerning the first and second house, is this; if the Israelites had not sinned, they should not have had but the first Temple, and it should have been worthy to be builded by the hand of God, according to that, *Tby hands*
Ex. 15. 17 *have establisht the sanctuary of the*
Lord; but because they sinned, they were the cause why that
 Temple

Temple was built by the hands of men, as also the second; and hence it is that they had no firmnesse, according to that, they labour in vain who build it, and the Lord himselfe shall by himselfe build *Jerusalem*, and fulfill that Scripture, *thy hands have established the sanctuary of the Lord*: and that, *I will be to thee a fiery wal round about thee, and for a glory in the midst of thee.* Ps. 127. 1.

And then also shal the saying of our Prophet be confirmed, *the glory of this latter house, shall bee greater than of the first, and hee hath not said, of the second, than of the first.* Zech. 2. 5.

Christian.

You multiply words, and

G

cite

cite many places of Scripture, but beside the purpose; if sinnes were the cause of the desolation of the first and second Temple, the third Temple which you expect, shall never be built, because you sinne without ceasing, and ye say, that because of your sins, the Messias defers his comming: If this be true, this your third Temple shall never be built, which you say shall be, and shall be built by the hands of God: whereof notwithstanding, neither the Scripture nor the Prophets doe make mention, but yee out of your owne braine have invented this opinion, to seduce the simple.

Jew.

Jew.

If the truth doth not stand for us, how I pray was that latter house in greater glory than the former ?

Christian.

I will tell you, and I have told you already ; for this cause the second house was greater than the first, because the Lord of the Temple came into his Temple, as the Prophet *Malachi* did Prophecy. *Behold, I send my* Mal. 3. 1.
Angell, and hee shall prepare the way before my face, and the Lord shall suddenly come to his Temple, whom ye seek, and the angell of the Testament, whom ye desire: behold, he commeth saith the Lord of Hosts.
This prophecy without all de-

niall, doth agree with the King
Messias, who hath come, and
was seen of men, as I shewed
above even now.

Jew.

I said above, there are some
amongst our Rabbies, who be-
leeved the Messias was born in
the desolation of the second
Temple, but was not yet come,
because when hee shall come,
he shall do great signes, and his
heart shall bee exalted in the
waies of the Lord, but hee shall
come and command the Pope,
and all the Kings of the people,
saying, let the people of the
Lord go to serve him; and then
hee shall doe signes before the
rebellious, neither shall he feare
them,

them, and shall remaine in the City of *Rome*, untill he destroy it, and then he shall bring forth the people of God.

Christian.

You have not yet told mee the reason, why your Messias doth so long delay, and deferre his comming.

Jew.

I have told you already, that I know not; but our Rabbies say, that *Jerusalem* was wasted for no other cause, but because they did breake the Sabbath, and for the transgression of the Sabbath, they were driven out of their own land into banishment, and the chiefe good which at this day is found amongst our banished, is the

G 3

keeping

keeping of the Sabbath, as it is
II. 56. 1, 2. *written, thus saith the Lord, keepe
ye judgement and doe justice, for
my salvation is neer to come, and
my righteousnesse to bee revealed.
Blessed is the man that doth this,
and the sonne of man that laietb
bold on it, that keepeth the Sabbath
from polluting it. He saith, my sal-
vation is neere to come, if you
make your waies good, depar-
ting from evill; for repentance
withholds the comming of the
Messias; and if all the Israelites
did feare God, his salvation
would be near to them: for re-
demption depends upon repen-
tance; as it is written, and the
Ier. 29. *Lord thy God will turne thy cap-
13, 14. tivity, if thou wilt turne to the
Lord**

*Lord thy God with all thy heart,
and with thy whole soul.* And again
he saith, *blessed is the man which* Isa. 56.2.
doth this, namely, keeping the
Sabbath, for that is worthy to
be separated from other daies,
in meat and drinke, and more
comely apparell, and this as to
the body; but concerning the
soule, that ought to be emptied
of all the busineses of this
world.

Christian.

I have said above, if the peo-
ple dispers'd in the captivity
must be gathered together by
repentance, ye shall never be de-
livered, seeing that you are al-
waies a rebellious people, and
of a stiffe neck.

Heare what Ezechiell saith, *I*
 Ezck. 36. *will doe it not for your sakes, O*
 32. *house of Israel, &c. and he saith,*
I will bring you out from amongst
the people, &c. And againe hee
 saith in the Law, *I will remem-*
 Le. 26. 42 *ber them for my first covenant, &c.*
 From this wee think, that for
 the goodnesse of God, and righ-
 teousnesse of the Fathers, and
 not for our own righteousness,
 we shall come out of captivity.
 Wee see also how the Rabbies
 have been perplext here, whe-
 ther they should come out of
 captivity by repentance or not.
 Wherefore Rabbi Johanan saith,
 that the sonne of David shall
 not come, but in a generation
 which

which is wholly just, or in a generation which is wholly guilty of sin. And *Rabbi Eleifer* saith, if the Israelites shall make repentance, they shall immediately be delivered, seeing it is written, *returne yee backsliding children.* To which *Rabbi Joshua* doth answer; *was it not now said,* *ye are sold for nought,* &c. Here we see, that our fathers were doubtful, whether we should be delivered from banishment by repentance or not, because the sayings of Scripture do seem to disagree amongst themselves, which difference shall be thus composed; that many Israelites shall bee converted by repentance, after that they have seene the

the

the signes of deliverance ; and
 Isa. 59. 16. therefore it is said, *hee saw that
 there was not a man that did re-
 pent, untill hee saw the beginning
 of the salvation :* and notwith-
 standing, some remaining wic-
 ked and rebellious, shall come
 out with the multitude of re-
 penting Israelites, and shall dye
 in the journey, and shall not en-
 ter into the Land of Israel.

Christian.

Tell mee I pray you, what
 signes shall be in the gathering
 together of your dispersion.

Jew.

The first signe of our salvati-
 on, shall be this : That the peo-
 ple of this world shall fall, and we
 shall rise, and the people shall
 be

be as it were bound before our face, that no man dare lift a hand or foot, unlesse he first fall down and humble himself before our presence: And the reason of this is, although the judgements of God have come upon us, yet we cease not to follow him, knowing that his judgements are good; and when his judgements do come into the earth, then the inhabitants of the world are instructed, and learn to do justice, for Isa. 26. 9. because of them the world stands. If we remembred the name of other gods amongst our enemies, under whom wee live, wee might bee delivered from their oppression, & might
be

be in dignity and magnificence, as well as they; but because we refuse to do this, we suffer afflictions which hurt us not, but we are purified by them, and our sinne is consumed, that not any reliques or any spots doe remain in us, and when God doth chastise us in this captivity for our sins, we cease not to hope in him, neither do we despaire, but that in his own time we may be delivered.

Christian.

And why I beseech you have your Rabbies appointed you so many bounds, which now are all past, and your Messias is not yet come, neither have you any hope that he will come?

Jew.

Jew.

Our Rabbies were much troubled and disquieted, therefore they set some neare bound, lest the common people should despaire, and cast off their hope of freedome.

Christian.

Thus your Rabbies doe seduce the simple Iewes who live amongst you, by saying, expect a little while there, and expect a little while there, and behold you have no salvation nor redemptiō. But tel me another sign, and tell me what shall be when your redemption shall come.

Jew.

The Israelites shall not fall away as other Nations, who shall

shall so much be abolisht, that even the remembrance of their name shall not remaine ; but the Israelites shall be so re-united amongst the Nations, that in every place they shall bee one people, although now they are banisht and cast out into every part of the world, for in the latter daies they shall returne to their dignity, and shall be greater than all the Nations of the earth, for then shall judgement draw nigh, that the wicked may bee abolisht, who are amongst them. And this shall be that day, when the Lord will send his Angell to cleare the way before the congregation of the banished, lest they should
finde

find in their way any adverſary, and evill encounter ; but be-
cause the end of the baniſh-
ment is not revealed, neither
explained in the book of *Dani-*
el, when it is ſaid, *because the ſay-* Dan. 12. 9
ings are ſhut up and ſealed, untill
the time of the end : therefore 'tis
ſaid in *Malachi*, *for he ſhall ſud-*
denly come, no man knowing the day Mal. 3. 1.
of the comming of the Lord, who is
King, Meſſias, and Angell of the
Testament, or the Angell of the
Testament is ſpoken of *Elijah*. Mal. 3. 23.

Moreover, that day ſhall be
like fire, purifying the ruſt from
the ſilver, for ſo the wicked ſhal
be ſeparated from the godly,
and the wicked ſhall fall away,
and the reſidue ſhall remaine
juſt ;

just; for that day shall bee a day of judgement, when the Lord shall doe judgement between the wicked and the godly, the godly shall be his inheritance, and hee shall have mercy upon them, that the evill touch them not, which shall consume the wicked, and they shall see the good of *Jerusalem*, and the peace of *Israel*, all the daies of their life, to wit, theirs who then shall be alive in the congregation of the dispersion, when the redeemer shall come in their daies. And the Lord shall raise those that shall not be alive, from the dead, namely, the just, that they may see the peace of *Israel*; and God shall send *Elijah* the Prophet

phet for the good of Israel, and shall bring back again his soul, which did ascend into Heaven, to a body formed like his first body; for his first body was turned into earth, and every element did passe into its element; and after that hee hath quickned him in body onely, he shall send him to Israel before the day of judgement, to admonish the Fathers, and likewise the children, that they should turne themselves to God, with the whole heart, and they which shall repent, they shall be delivered from the day of judgement. Mal. 4. 6.

Christian.

Thou hast told mee strange
H things,

things, that even the dead, in the comming of the Messiah, shall live againe, and *Elias* shall returne, and the just shall see their redeemer the Messias, and they shall rejoyce with him: but these things shall be in the second and last comming of the Messias, that is, in the end of the world, and not in his first comming, as you thinke; and if you vouchsafe to heare, I will tell you something concerning the resurrection of the dead, and I will tell you the

Isa. 26. 19 truth. We read in *Isa.* Thy dead men shall live, together with my dead body shall they arise: awake and sing yee that dwell in the dust, for thy dew is as the dew of herbs,
and

and the earth shall cast out the dead. Where he signifies the second comming of the Messias to judgement, when God himselfe in the day of judgement, shall raise the dead to life. The same is also in the Prophecy of Daniel, and many of them that Dan. 12. 2
sleepe in the dust of the earth, shall awake, that is, the resurrection of the dead to life, shall be common to all the just, and the wicked shall also receive their bodies, but to be punished in them, and in their soules, and dye perpetually. Moreover, when the Prophet saith (thy dead) hee directs his speech to God; and then a voice shall come from heaven, and shall say to them,

awake and sing ye that dwell in the dust. So when he saith (*thy dew*) he speakes figuratively to God; for as the dew doth quicken, and cause the herbes to grow up, so the dew of divine power shall quicken the dead, *and the earth shall cast forth her dead*, that is, God shall condemne the wicked, and thrust them out into hell, but the just shall goe with Christ into eternall life, and then the present world shall have an end, and the elect shall be with God in the Kingdome of heaven for ever and ever, but the wicked shall be shut up together with the devill into hell, from whence they shall never be delivered; as it is said in the
same

with an obstinate Jew.

101

same place, *some shall awake to eternall life, but some to reproaches, and to perpetuall abomination.* Behold, this is our faith concerning the resurrection of the dead, and so also our holy Prophets have taught.

Jew.

Our Rabbies also have taught us, how we should believe, but after another manner; for they have said, the resurrection of the dead shall bee for all the just, and for some wicked, for the Lord shall cast forth those that be dead, that is, the wicked to the earth, but that cannot give them life. Moreover, the dead which then the Lord shall raise to life, shall not

H 3

differ

differ from other men in the use of humane life, for they shall have a free choice of good and evill; for therefore he saith, *some to eternall life, but some unto reproaches, and eternall abomination, untill at length they come into contempt, and a continuall consummation, that no part of good shall come to them, but even as the Prophet* *saith, at that time the earth shall be filled with the knowledge of the Lord.* Then the abundance of divine knowledge shall so much increase, that the faith of God shall never be wanting, neither shall man bee changed, but to good, and to perfection, and many Iewes say these things shall

shall be before the daies of the
Messias, at which time mira-
cles without number shal come
to passe.

Christian.

And here you likewise erre,
seeing all these miracles are ful-
filled already, some few excep-
ted, which shall come to passe
in the second comming of the
Messias, namely in the end of
the world, when God and the
Messias shall come to judge
the quick and the dead, for the
Messias is come already, and
hath quickned the dead, some
from a corporall death, & some
from a spirituall death. At this
day Idols have ceas'd in the
world; as it is written, *The earth*

H 4

is

Isa. II. 9. *is filled with the knowledge of the Lord; for all Nations professe at this day, one God.* At this day much people walk to the house of the God of *Iacob*, which is the congregation of the faithfull beleieving in Christ, who also figuratively are called the spirituall *Ierusalem*. At this day the wolfe remaines with the
Isa. II. 6. Lamb; that is, the wicked and devourer, with the meeke, and doth not hurt him. Peace also was through the whole world in those daies, when Christ was born; for then one man, namely *Octavianus*, did reigne over the whole world in peace. But in the world to come, which is the kingdome of Christ, there shall

shall bee peace without end;
now the Ports of Ierusalem are
open, that every one that will
may enter, *and the mountain of the* Isa. 2. 2.
Lord is established upon the top of
the mountaines, and is lifted above
the hills. To day in the heavenly
Ierusalem, which is the City of
beleevers in Christ, who is al-
ready come, *a voice of weeping* Isa. 65. 19
and mourning shall no more bee
heard there, but beleevers in
Christ shall remaine there, not
onely five hundred yeares, but
for ever. But yee Iewes do not
understand this word, as *Iaias*
hath prophecied, the Ox knoweth Isa. 1. 3.
his owner, and the Asse his Masters
crib; but Israel doth not know, my
people doth not consider : as if hee
should

should say; they would not understand and walke in a right way; interpreting places of Scripture according to their owne fancies, knowing that their words are defended by no truth, as I will explaine below, where they say Christ shal have sons and daughters. And is it not written in the *Thalmud*, in the Treatise *Nisa*, that the Messias shall not come, till the soules bee perfected from the body, that is, brought out of that closet, from whence the soules shall come which are created, for they so call the body: Know therefore, their words are empty and foolish, when they frame expositiōs of things
to

to come, for they doe it to triumph, and obstinately to remain in their errour, lest if they repented, and stood off from their purpose, they should lie under shame and disgrace ; but they themselves confesse, they dare not for the people, sing a recantation, for otherwise they should be killed, because they have so blinded the eyes of the common people, with their false consolations. But I know you Iewes doe object to us Christians, that this gave occasion to your so tedious banishment, because Iesus being born of the seed of *David* of the Iewes, made himselfe God, and drew many of the people to him,

Ioh. 10. 30

him, who beleev'd in him :
 which neverthelesse is a very
 bad errour with you, and your
 ancestors. Did they not kill him
 for it, and hang him upon a
 tree? if they had done well,
 God ought rather to hasten
 their redemption for that fact,
 even before the end of their ba-
 nishment were come, especial-
 ly seeing they had fulfilled that
 Deu. 13.5 command, *Thou shalt root out e-
 vill from the midst of thee*; and
 did hee not promise this very
 thing to them by *Moses*? More-
 over, if the words of Christ
 were lies, why did not God
 send some Prophet or vision, as
 he did in the daies of the Kings
 when they worshipp'd *Baal*,
 and

and other Idols, admonishing them to abstaine from that vanity, and did reprove them? But forasmuch as this hath not been done, we may conclude, that his words and deeds were true and just. *Blessed therefore is the man, who puts his trust in the Lord, and in his Christ, and whose confidence the Lord is;* for the time wherein he hopes in him, and in the Messias sent in the second house. I have other Arguments which I could bring, proving the Messias to be already come; but I think it needlesse to alledge more here, seeing I have cited those which I thought the chiefest; but if any man will enter a dispute with
me

me in this businesse, I will give him other reasons and Arguments, if these now mentioned, will not satisfie him. But now speak you, and tell what you yet know, and I will heare you.

Jew.

The mentioned *Haggada*, saith also this of the Meſſias, that he praies for Israel, that the Lord would remit our sins; and he takes upon him chastisements, and saith before him: I will take upon me sufferings, so that thou wilt quicken our dead, and not these dead onely, but they who have been slaine by men to this present, and not these onely who have died, but these who have been cast into the

the sea, and drowned, and who have been devoured by wolves, leopards, and other beasts. But this prayer shews him to be a man and not God; neither is it in his power to raise the dead. Moreover, those passions are nothing else but his sorrow, whereby he is grieved, that he delaies so long, seeing his people in captivity, and not being able to save them; hee sees that they worship a strange god, and deny the true God, making to themselves another Messias, and honouring him. Thou shalt also observe this, when the Israelites shall come out of captivity, many and great miracles shall come to passe, and no power

power shall be in the great ones of this world to hinder them, and God shal bring forth many fountaines in the desert, in the mountaines, and in the middle of the vallies; neither shall hee doe that onely, but shall cause trees to grow in the deserts, to give shelter to the passers by, that the heat and the Sun smite them not. As it is written, I

Isa. 41. 18 *Will open rivers in high places, and fountains in the midst of the vallies, I will make the wildernesse a pool of water, and the dry land springs of water. I will plant in the wildernesse the Cedar, the Shittab tree, and the Mirtle, and the Oyle tree, &c. And waters, and great trees shall remaine in those deserts for*

for ever; and the men of this world shall say when they passe by them: these things the Lord did for the honour of Israel, and they shall confesse to the name of the Lord for this miracle for ever. Moreover it is written, they which waite upon the Lord, shall renew their strength, they shall ^{Isa. 40.31} *mount up with wings as eagles. Behold, the Isralites who in this captivity doe waite for the Lord, and have no strength, shall renew their strength like as a shrub or tree, which if it be lopt, is renewed againe; so the Israelites shall againe goe into their owne land, as the eagle, which if hee come to the tenth yeare, raiseth himselfe up to the face of the heaven, &c. as you*
I have

have reported above.

Christian.

And who shall shew you the way from these remote countries, into which you are scattered to Ierusalem?

Jew.

God shall be the guide of our journey, that not so much as fools shall wander from the strait way; for whether any hath been accustomed to runne journies or not, no man shall go astray in the way, but shall go by a strait path towards Ierusalem; neither shall the filthy deserts hinder, in which formerly, evill beasts have dwelt: for then when the Israelites shall passe over, there shall

shall no lions, neither cruell
beasts be there. Againe, *Iſaiab*
saith in another place, *who are* Isa. 60. 8.
these that flie as clouds, and as
doves to their habitations ? And
this is spoken concerning the
congregations of Israel, who
shall goe up from every place
out of captivity, and with great
facility, like clouds they shall
come into their own land ; for
the prophet compared their
swift motion to the clouds.
Moreover hee saith, that they
shall fly swiftly as doves, when
they return to their nests. Also
Daniel saith, *bleſſed is hee that* Dan. 12. 1
waites, and comes to a thousand,
three hundred and thirty five days;
for then the Meſſias shall first
I 2 come,

come, and shall reduce to nothing, the false worship of the Gods, and shall cast it out of the world, and afterward he shall gather together his dispersed people of Israel, into the desert of the people; according to that

Hof. 2. 14. *which is written, I will allure her, and bring her into the wilderness, and speak comfortably to her, afterwards hee shall bring the Israelites into their own land: For as Moses the first Redeemer did lead the Israelites in the desert forty yeares, so the last redeemer shall doe, as it is written, and shee shall sing there, as in*

Num. 32. 13. *the daies of her youth, and as in the day when shee came up out of the land of Egypt. After all these things*

things they shall rest in their owne land, and shall rejoyce in the Lord their God, and in David their King. *Blessed is he that shall wait, and shal come to these daies.* *Christian.*

Behold, now from the time of the destruction of the Temple, not onely 1335 yeares are past, but many more, and your fathers expected the Messias at that time, and this was a constant exposition of the mentioned words, and notwithstanding, your Messias is not yet come: from whence it is easily drawn, that you doe pervert the Scriptures according to your pleasure. Moreover, the other words which you have cited

Dan. 12. 12

Isa. 60. 8. out of *Isaiab*, are to be understood figuratively, and not according to the litterall meaning.

Iew.

Is. 49. 7,
8, &c.

It is written also, thus saith the Lord the Redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the Nations abhorreth, to a servant of Rulers ; Kings shall see, and arise, Princes also shall worship, because of the Lord that is faithfull, and the holy One of Israel, and hee shall chuse thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages:
that

that thou maiest say to the Prisoners, goe forth; to them that are in darknesse, shew your selves: they shall feed in the waies, and their pastures shall bee in all high places. They shall not hunger nor thirst, neither shall the heat nor Sun smite them: for hee that hath mercy on them shall lead them, even by the springs of water shal he guide them, and I will make all my mountains away, and my high waies shall bee exalted. Behold these shall come from farre; and loe, these from the north, and from the sea, and these from the land of Sinim. I say, these sayings of Scripture shall bee fulfilled, when the Lord shall bring forth Israel out of captivity ver. 7. (whom man despi-

seth) the Lord speaks it by Israel, who is despised by the Nations, and an abomination to them, and a servant of so many Lords; but Kings shall behold him, and rise at his presence, and Princes shall worship him; and they shall doe this because of the Lord, who is the faithfull helper of Israel, ver. 8. *To establish the earth, that is, repaire the desolations of the land of Israel, and possesse the heritages lying under desolation all the time of the captivity, v. 9. saying to the bound, goe forth out of captivity, for the Israelites are as prisoners, who have not any power to goe out of captivity, and power of the Gentiles. In like manner the captivity*

captivity is compared to darkness, ver. 9. Moreover, they shall be fed, because they shall finde every where so much as shall satisfie them, untill they shall come forth out of captivity, even in the high places, where at another time, no pasture is found for cattell, because of the desert of water, and in places, where other travellers can get nothing, they shall find all sufficiency, v. 10. they shall no where suffer hunger or thirst, the Lord providing necessities for them; who shall open in the deserts, fountains for them, and shall make fruit-bearing trees to grow for their profit; and all these things shall happen to them

them miraculously. Also in all the places of deserts, by which they shall passe, *fountains of water shall flow forth*. Lastly (hee saith) *and I will make all my mountaines a way, and my high ways shall be exalted*. I will make every valley to bee exalted, and every mountaine or hill shall bee made low, and that wonderfully, lest in their journie, they should bee compelled to ascend and descend, to their wearying. And thus according to the litterall meaning, the saying also may be figurative, namely, that by that long journie, they shall not bee wearied, for the ascent and descent doe exceedingly weary the Traveller; therefore God shall

shall give them strength, that they may not at all be wearied. Moreover, the Prophet subjoins, *I'll make my mountains, and my paths.* For God shall make new waies through the deserts, where before was no way; and when he adds again, *behold these,* &c. He recounts the foure parts of the world, into which the Israelites are scattered: By the sea, understand the west, and by the land of *Sinim*, the south, for there dwell the *Sineans*, who descended from the sons of Canaan.

Christian.

And what shall be after that you shall be gathered together in the Land of Israel? will they
build

build Cities, and til the ground?

Iew.

It is written, the sons of strangers shall build thy wals, and their Kings shall serve thee, because in my anger I smote thee, and in my loving kindnesse I had compassion on thee. The Nations in thy land shall build thy wals, and shall doe thy worke; for at that time when my indignation was upon thee, thou wert brought into the service of the Nations; but in the time of my good pleasure, the Nations shall likewise serve thee, as also their Kings. Thy gates shall be open continually day and night, neither shall they bee ever shut, that they may bring to thee the riches of the Gentiles,

Iſa. 60. 10

Vcr. 11.

tiles, and their Kings may also be brought. He saith, thy gates shall be open, because peace shall be in the whole world, they shall go by night because of the heat, and Kings likewise shall gather themselves together, to come before the Messias as servants, before their Lord. For it is the manner of Kings, when they goe on foot, or ride on a horse, for honour sake, to bee conducted by Princes. *The glory of* Ver. 13.
Lebanon shall come to thee, the firre tree, the box tree, and the pine tree, to adorne the place of my sanctuary, and I will honour the place of my feet, for they did build the sanctuary with the trees of Lebanon, which is set directly against

gainst the throne of Majesty;
 and when the throne of Majesty is the sea of God, it follows,
 that the sanctuary is his foot-
 stool. Moreover, the gate of
 heaven is above the sanctuary,
 and that is as it were the navill
 of the world, and the land of Is-
 rael is put in the middle of the
 world, and Ierusalem in the
 middle of the Land of Israel,
 and the sanctuary in the middle
 of Ierusalem, and the Temple
 in the middle of the sanctuary,
 and the Arke in the middle of
 the Temple, and the Temple of
 holinesse is called the throne of
 Majesty. Againe, the Lord saith

*Isa. 54 11 to Isaiab, Behold, I will lay thy
 stones with faire colours, and lay
 thy*

thy foundations with sapphires, and I will make thy windowes of agats, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord: Therefore it may be, that these words may be fulfilled, according to the letter, or else they may bee a figure, by which is exprest the magnificence and abundance of good things, which Israel shall enjoy, that if they would, they might in those daies build their houses of precious stones. Finally, all his sonnes shall be taught of the Lord, and a man shall no longer teach his neighbour.

*Isa. 54. 13
Ier. 31. 34*

Christian.

By these words heavenly Ierusalem

rusalem is figured out, or surely by these words is signified, the congregation, and Church of the faithfull, which is the spirituall Ierusalem: But I desire you to tell me somewhat more concerning this thing.

Jew.

Ila. 61. 5. Againe, *Isaias* saith, *strangers shall stand and feed your sheep, and the sons of strangers shall be your husbandmen, and wine-dressers. But yee shall bee called the Priests of the Lord, men shall call you the serrants of our God, ye shall eat the substance of the Gentiles; doe ye understand these words?*

Christian.

I doe not clearly understand;
doe you therefore vouchsafe to
explain

explaine them more plainly to
me.

Jew.

Behold strangers shall arise
out of their owne place, and
shall come to serve us; but we
shall not bee compelled to doe
our owne businesse, but the
sons of strangers shall do them,
to the end that wee may bee
more free to serve God. More-
over, we shall eat the substance
of the Gentiles. For besides
this, that they shall serve us in
our land, they shall bring
us also gifts, gold and silver, and
every good thing out of their
owne land, and we shall not be
compelled to goe out of our
own land to exercise merchan-
dise,

K

dise and to get gaine; for in our owne land wee shall injoy the good of the world. Againe, the
Ila. 61. 9. Prophet saith, *and their seed shall be known in the Nations, and their off-spring in the midst of the people: all who shall see them, shall know them, that they are of the seed which the Lord hath blessed, and when we shall go by the Land of the Gentiles to travell abroad, or to trafficke, although we shall have no need of them, wee shall bee knowne by our great honours, in which wee shall then be; and we shall goe honorably apparelled, and men*
Ver. 9. *shall say of us, these are the children of Israel, these are the seed which the Lord hath blessed. Likewise*

wise our young men shall goe
for their pleasure to see the
Countries of the Gentiles. God
also shall renew a good aire, so
that the Israelites shall live in
health many yeares. Also he shall
give the earth a singular virtue,
as it is said; *Behold I create new* Isa. 65. 17
*heavens, and a new earth, and the
former shall not be remembred.*

Christian.

Shall men dye in that Land,
or shall they live for ever?

Jew.

They shall not die by the
sword, because war shall not
be there, neither shall there be a
naturall death, exept after many
yeares, when a man shall be full
of daies; but when he shall dye,
they

they shall not weep over him,
 Isa. 65. 19 as it is written, *the voice of weeping and mourning shall no more bee heard in Jerusalem.* Also in that time they shall not say of an old man, that hee hath accomplished his daies, untill hee come to the three hundredth or five hundredth yeare, and above, such as were in the first ages in the beginning of the world. But these daies which now in the world are counted for old age, shall then bee the daies of youth, and men shall bee accounted then as growing children, as it is written, *they shall be fruttfull in old age,* they shall be fat and flourishing, in the contrary manner of old men; wherefore

wherefore it is written elsewhere, *a child of a hundred years* Isa. 65. 20
old shall die, that is, if any man
dy in the hundreth year, which
shall be, because of his sin; they
shall say of him, that a child is
dead, and he expounds it after
this manner: A child of an
hundred yeares who shall sin,
shall be accused, as if he should
say, the curse of God shall bee
upon him. Then they shal not
build, and another inhabit, as
now it is, neither shall they
plant, and another eat, but ac-
cording to the daies of trees,
shall the daies of my people be; Ver. 32.
that is, in the elect, because they
onely shall have the longest
lives, and that not without a

miracle, but not other people ; whereupon *Jonathan* hath interpreted that place thus : They shall live as the dayes of trees. But our Rabbies say, that a living tree doth endure five hundred years. Some also say there shall be some change in the nature of corne, in the time of the Redeemer, that it shall as vines bee preserved in strength, and there shal not be need every yeare to sow new corn, but it shall be sown onely once, as the vine is once planted ; and after the corne shall bee gathered in; the stalks shall remaine flourishing to the next yeare.

Christian.

In what place of Scripture,
did

did your Rabbies find that?

Jew.

In *Hosea*, they shall preserve their corne, and it shall flourish as a vine. Also in that time, if they aske of the blessed God raine, he shall give it them, and hee will give every man herbes in his field according to his desire. Moreover, our Masters say, that at that time when the Israelites shall do the will of God, he will also do their will, so that if any one alone shall have need of raine, he will give raine to him alone; or if any one shall want raine for one herbe in his field or garden, he will give raine to that herbe alone. And this is that which is said, *askeraine of*

K 4

the

Zac. 10. 1. the Lord, and hee will giue thee
plentifull raine for every herb in
the field.

Christian.

Zac. 14. 10. Because you have fallen up-
on Zachary, tell me how you un-
derstand those words which
are written in it, Shall the whole
earth be turned as into a plaine?

Jew.

PF. 125. 2. I will tell you, behold, all the
land about *Jerusalem*, which
now is mountainous, as it is in
the *Psalmes*, shall then be plain
like the plainnesse of a champi-
on field, and it shall be exalted,
and be higher than all the land,
although now it be higher than
all the land of *Israel*, by reason
of the mountaines which are a-
bout

bout it, because of which its height cannot be seene: But at that time when all the land round about it shall bee made plaine, its height shall be seen more than all the Land. Wherefore it is said in the prophecy of *Isaiah, the mountain of the Lord* Isa. 2. 2. *shall be established upon the top of the mountaines, and shall be lifted above the hills, and many fields which now are nigh Jerusalem, shall then be within the wals of the City, and that City being built, shall never afterwards be destroyed, as it is written, behold,* Ier. 31. 38, 40. *the daies come saith the Lord, and the City of the Lord shall be built from the tower of Hananeel, to the gate of the corner, &c. it shall not be*

be destroyed nor pluckt downe for ever. It is said also in the Psalm, *Pla. 127. 1* if the Lord build not the house, they labour in vaine who build it. But this hee saith of the Sanctuary, and City of *Jerusalem*. Behold, from that day wherein the house of the Lord was wasted, and the Israelites led into captivity, and the City destroyed, *Jerusalem* was now againe rebuilt, and now againe destroy'd; because it was in the power of the *Idumeans*, and in the power of the *Ismaelites*, and every year war was raised for it; they build it, and these destroy it againe, because it is not the will of the Lord, that the Gentiles should keep it built, and therefore they labour

Ver. 1.

labour in vaine who build it, and in vaine doe they rise in the morning who keepe it. First, the Idumeans did subdue Jerusalem; afterwards when they were quiet, the Ismalites came and made a great war with the christians, and tooke the City out of their hands, and there was a continuall war between them, and that discord, paines and labour to possesse the City, shall endure untill the Redeemer and King Messias shall come, to whom the Lord God shal deliver Jerusalem without all trouble.

Christian.

Shall the City and the Temple be then buik, as Ezechiell saw them in the spirit of Prophecy?

Jew.

EZE. 40. 1.

Yes, for he saith thus, in the 25 yeare of our captivity, in the beginning of the year in the tenth moneth, in that day the Lord brought me to the land of Israel, and set me upon an exceeding high mountaine, upon which there was as it were the building of the City, from the south, because in the day of mercy God will pardon the iniquity of Israel, and will remember their sin no more, and the Temple shall be built in the mountaine, and the City Ierusalem shall be next to it, on the south there the Lord shews *Exekiel* the building of the future Temple, that the hope of the Israelites might not faile, but they

they might know they should return into their own land, and should dwell in it securely, and the building of the Temple shall bee much greater then it was at the beginning, though it shall not differ in forme and order.

Christian.

Ezekiel had this vision in the ^{Ver. 1.} babylonish captivity, before the second house was built, therefore it cannot be understood of the building of a third Temple. Againe, I aske of you at what time of the year shall the Israelites goe into their owne land, after your Messias shall come.

Jew.

I have told you already, namely,

That is,
April.

ly, in the day of propitiation, for then God shall pardon the iniquity of Israel; but in the month *Nisan*, they shall be delivered, which month also, before when they were delivered out of Egypt, was the beginning of redemption; they shall come forth before *Nisan*, and shall ascend towards the land of promise, but in the first day of that moneth the building of the Temple shall bee finisht, and they shall dedicate the Altar in that day, and when they shall be in their journey, God shall judge them in the desert, as it is written, *As I live saith the Lord God, I will bring you out from the people, and will gather you together out of the*

Ezek. 10.
34, 35.

the Nations, in which you have been scattered, and will lead you into the desert of the people, and will judge you there face to face, as as I judged your fathers in the desert of the Land of Egypt; the meaning of which place is this: When I shall bring you forth out from the people, I will not lead you to the land of Israel, untill I shall judge you in the desert of the people, for there I will take vengeance of you, and will destroy the rebellious, and every wicked one whom I shall find amongst you; I will take my judgement of you in the place where no man shall be found to passe or repasse, lest the Nations should see your evil, and

and should rejoyce over you ;
but he saith face to face, that is,
between mee and between you
onely, without any mediatour.

Christian.

Shall then all the Nations
beleewe in one God ?

Jew.

Divers faiths shall not then
be in the world as now, but a
chosen language shall returne
to the people, that all may call
upon the Name of the Lord,
and may serve him with one
shoulder, for then shall be ful-
filled that which is written, To

Nr. 66.19 gather together all nations that they
may come and see my glory. I will
set a signe amongst them, and I will
send forth the rest of them to the
Gen.

*Gentiles, that they may shew my glory, and bring all your brethren from all Nations, a gift to the Lord, on horses and chariots; as if he should say: I will cause all nations to come with Gog and Magog, and see my glory where-with I will be glorified among them, and I will cause the remnant to goe into all Nations, and declare my glory among the Gentiles, who have not come to Ierusalem, and when they shall heare that great miracle which God hath done in the Tents of Gog and Magog, they shall bring the sons of Israel on horses and chariots, for a gift to the Lord, and they shall bring them honourably appa-
L relled,*

relled, set on horses and chariots, and the seed of Israel shall continue all the daies of the world, neither shall the Israelites ever perish, or be led into banishment out of their owne land, as those Nations thought, who came with Gog and Magog, to besiege *Ierusalem*, who thought to lead away Israel, and blot out their name. Again, *Isa. 66. 23* the Prophet saith, *and all flesh shall come and worship before my face, saith the Lord* ; for all that are left of all the Nations, shall come every yeare to *Ierusalem*, to worship the King of Heaven, and celebrate the feast of Tabernacles : He saith evidently, the Feast of Tabernacles, which

which battell of Gog and Magog shall bee in that time. Also the Nations shall come from every part of the world to seek the peace of Israel, bringing a gift to her. A gift, as it is written, *Thus saith the Lord, behold I give* Ver. 12.
to her, namely Ierusalem, peace as a river, and the glory of the Gentiles as a flowing stream, not that it shall hurt like an overflowing flood, but as an overflowing flood comes unawares, so glory shall suddenly come to them, that is, the riches of the Gentiles, and all the daies of the world, the Nations of the world shall serve Israel, and the Israelites shall have dominion over their enemies, and they

shall revenge that bondage, which the Gentiles have abused in their servitude, all the daies of the captivity; and now also all the Nations who doe not serve the Iewes, are the debtors of death, and worthy of banishment, as it is written in

Ila. 60. 1.

Isaiah, Arise, shine, for the Nation and Kingdome that will not serve thee shall perish; therefore all the time that they serve the Israelites, they have a strong hope, as it is said, And strangers shall stand and feed thy sheep, and the children of strangers shall bee thy husbandmen, and thy vine-dressers.

Whence it appeares, you ought to serve us every houre, to fulfill that which is said, *the greater*

shall

shall serve the lesser. It is also written with you, that Saint *Iohn* hath said, the Jewes are to be honoured, for our salvation came from them.

Christian.

That last is false, because it is not written in the booke of *Iohn*, that ye Jewes are to be honoured by the Christians, but thou hast added that to the words of our Messias, who said it not. But yet you have not told me, who is *Gog*, and who is *Magog*, and when their battel shall be against the Israelites.

Jew.

Magog is a name of a Nation, and *Gog* the name of the King reigning in that Nation. But

L 3

Magog

Magog came of the sons of *Iaphet*, and behold they say, that from the daies of *Alexander* King of the Greeks, the posterity of *Magog* have been shut up in the end of the north, whom *Alexander* shut up there within the mountaines, whence they have not gone forth hitherto, but they shall goe forth in the time of salvation, after that *Israel* is gone out of captivity: for so wee have found it written, that *Alexander* the *Macedonian* shut up *Gog* and *Magog* within great and high mountains, out of which there is no egress, but in one place onely, where hee made a very strong building, whose wals are of Iron, that

that no man can goe forth
thence ; also in that wall hee
hath made by wonderfull in-
dustry, iron men, who continu-
ally as it were with hammers,
and axes, doe smite upon the
wall, that the men who are
within the wals may thinke,
that building is to be continued
and fortified for ever, that none
of them may ever go forth, and
that building shall not be bro-
ken, neither shall any passage be
made, until that great and terri-
ble day come, when it shall
please the Lord, that they may
goe forth' thence ; for then
mountaines shall be throwne
down, and the steep places shall
fall, and every wall shall fall to

Eze. 38.3. the ground; for thus saith the Lord God, behold I am against thee O Gog, and I will bring thee forth, all thine army, horses and horsemen, and all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords, Persia, Ethiopia, and Lybia with them, all of them with shield and helmet. Gomer and all his bands, the house of Togarma of the north quarters, ver. 14, 15. In that day when my people of Israel dwelleth safely, thou shalt know it, and shalt come out of thy place from the north parts, thou and many people with thee, and thou shalt come up against my people Israel, as a cloud to cover the land. ver. 19, 20. And in that

that day there shall be a great shaking in the Land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be throwne downe, and the steep places shall fall, and every wall shall fall to the ground, and I will call for a sword against him throughout all my mountains, saith the Lord God; every mans sword shall be against his brother.

Christian.

These words of the Prophet are wonderful; but pursue your discourse, and declare what you know.

Jew.

Iew.

Eze. 38.
21.

It follows, *And I will plead against him with pestilence, and with blood, and I will rain upon him and his bands, and upon the many people that are with him, an overflowing raine, and great hailstones, fire and brimstone. Thus wil I magnifie my selfe and sanctifie my selfe, and I will bee knowne in the eyes of many Nations, and they shall know that I am the Lord.* Againe, saith

Eze. 39.
1, 2.

the Lord, behold I am against thee, Gog, and I will smite thee, and punish thee with six plagues, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will causethine arrows

to

to fall out of thy right hand. Thou shalt fall upon the mountaines of Israel, thou and all thy bands, and the people that is with thee : I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Behold he saith, in that great war shall be a great tumult, to which Zachary alludeth; who in his prophecy speaketh thus, *The mountaine of Olives shall be rent*; also every mans sword shall bee against his brother in that tumult of the Lord, neither shall be left of them but the sixt part of the multitude, and they shall goe to all Nations, to declare the glory of the Lord amongst the Nations, that they come
not

Zac. 14. 4.

Ezek. 38.
22.

not against Ierusalem; or hee shall judge them with six judgments, namely, plague, blood, overflowing raine, hail-stones, fire and brimstone. But what he saith, fishes of the sea, and foules of heaven, know, that is spoken hyperbolically, to shew the greatnesse of the tumult which shall be.

Christian.

Ver. 20.

Why understand you that which is spoken of the fishes of the sea, &c. hyperbolically, but expoundest the other part of the prophecy according to the letter? and where I pray you is it written, that *Alexander* King of the Greeks, shut up the sons of Magog within the mountaines?

mountaines? but continue that
prophecie, as you have begun:
Jew.

Againe, Ezechiell saith, And ^{Eze. 39. 9.}
they that dwell in the Cities of Is-
rael shall goe forth, and shall set on
fire and burne the weapons, both
the shield and the bucklers, the bows
and the arrowes, and the hand-
staves and the speares, and they shal
burne them with fire seven yeares,
they shall take no wood out of the
field, neither cut downe any out of
the Forrests, for they shall burne the
weapons with fire, that is, they
shall not need to cut downe
trees out of the woods, but the
weapons of warre shall suffice.
Moreover, he saith ver. 11. And
it shall come to passe at that day,
that

that I will give unto Gog, a place there of graves in Israel, the vally of the passengers on the East of the Sea; and it shall stop the noses of the passengers; there shall the house of Israel bury them, to the end, that they may cleanse the land seven moneths, the stinke of the dead shall cause those that passe by that way, to stop and shut their noses from that very evill stink, and the people of the land shall be employed in the burying of them seven moneths; also the Nations, who came to worship, shall goe forth out of Ierusalem into the vally of Iehosaphat, to see the carcases of the army of Gog and Magog, who dealt wickedly against the Lord.

Lord. And though the house of Israel doe bury them, that they may cleanse the earth seven months, 'tis possible that they may see in those seven months, the judgement of those wicked men, for they shall see their carcasses full of wormes gnawing them, and fire burning in them, as it is written, *They shall go forth* Isa. 66. 24. *and see the carcasses of those men, who have done perversely against me, for their worme shall not dye, neither their fire be extinguisht.*

Christian.

You have hitherto multiplied words of divers things, I would have you repeat to me those things in a compend; which you have alledged here and above.

Jew.

Jew.

I will doe it, and give you 15
 answers, 5 out of scripture, and 5
 out of the Caball, and 5 by clear
 demonstration. Of the 5 which
 are brought out of Scripture,
 Isa. II. II. this is the first. It is written that
 all shall bee gathered together
 from the foure parts of the
 world to come to Ierusalem,
 and not a remnant or one of
 them shall remaine in a strange
 land, and I will gather them to
 their own land, and will leave
 none of them there any more,
 &c. but in the daies of the se-
 cond Temple, they of Israel
 were not gathered together, but
 as it is written, *the whole congre-
 gation together, was forty and two
 thousand,*

Ezra 2. 64

thousand, three hundred and threescore, and for our comfort it is written, that the Israelites shall be gathered together in the day of salvation from these Isles; from *Elam*, from *Sinear*, and *Homath*: But in the time of the first house, we do not find that one of them was transported to the Isles of the sea, and by consequent, none was to be brought back from hence.

Ver. 11.

Christian.

There is no truth in your mouth, who at your own pleasure doe pervert the Scriptures; for the mentioned places of Scripture, are to be understood of the gathering together of the Babylonish dispersion: concerning

cerning which, we find it thus
 Neh. I. 8. Written, Remember I beseech thee,
 the word that thou commandedst thy
 servant Moses, saying, if ye trans-
 gresse, I will scatter you abroad a-
 mong the Nations ; but if ye turn
 unto me, and keep my commande-
 ments and do them ; though there
 were of you cast out to the utmost
 parts of the heaven, yet will I ga-
 ther them from thence, and will
 bring them to the place that I have
 chosen to set my name there. But if
 you object, that the Lord said
 in Ezekiel, I will gather them to-
 gether to their own land, and will
 not leave any of them : but in the
 time of Ezra, all the Israelites
 did not returne to their owne
 land. I answer, that is not true,
 for

Eze. 34.
 13.

for Ezra saith, *and all the Israe-* Ezr. 2.70.
lites dwelt in their Cities. More-
over that is to be noted which
is written in Deuteronomie con-
cerning the babylonish captivi-
ty, Then the Lord thy God will turn Deu. 30.3
thy captivity, and have compassion
upon thee, and will return and ga-
ther thee from all the Nations whi-
ther the Lord thy God hath scat-
tered thee. If any of thine be driven
out unto the utmost parts of Hea-
ven, from thence will the Lord thy
God gather thee, from thence will he
fetch thee, and the Lord thy God
will bring thee into the land which
thy fathers possessed, and thou shalt
possesse it.

Jew.

If you will after this manner

M 2

reproach

reproach my words, I will no longer speak to you of this matter.

Christian.

Doe it not I pray you, for I will lay my finger upon my mouth.

Jew.

Ezek:37.
23.

The second answer is found in Ezekiel, *They shall not be defiled any more in their uncleanness, and abominations, &c. And David my King shall reign over them, and they all shall have one shepherd: and I will put my sanctuary in the midst of them for ever.* The third is mentioned in *Isaiab*, for the comforts of *Sion*. *And children of strangers shall build thy wals, &c.* But in the building of the second

Isa. 60. 10

second Temple, the Israelites were not suffered to build the Temple according to their will, but were continually molested with warres, to the end they might bee so hindered in the building, as it is written, *With the one hand they did the worke, and in the other held a sword,* Neb. 4. 17.

Christian.

I pray you take it not grievously, if I speake this once. Behold *Cyrus* King of Persia, who was a stranger, caused the house of the Lord to be built, and suffered the children of Israel to returne into their owne land, and therefore the mentioned prophecy was fulfilled, according

M 3

ding

ding to the letter in the second Temple, which was built by strangers, according to the prophecy of *Isaiah*, but not without the command of God; but proceed and tell me the fourth answer.

Isa. 44. 28

Jew.

It is written for our comfort, *Isa. 60. 11.* *And thy gates shall stand open continually day and night.* But in the daies of the second Temple, it is thus written, *the gates of* *Neh. 7. 3.* *Jerusalem shall not be open untill the son grow hot.* Therefore they shut the gates so long as their state continued.

Christian.

There the Prophet speakes allegorically, and hyperbolically,

with an obstinate Iew.

167

cally, as he also saith there, *thou* Isa. 60: 9.
shalt not have the sun for a light by
day, &c. Now speak you.

Iew.

The fifth answer is written
in *Isa.* for our comfort; *for the* Ver. 12.
Nation and Kingdome that will not
serve thee, shall perisb. But in the
daies of the second Temple,
they were continually oppres-
sed with bondage by the Kings
of the Gentiles; as it is written,
Behold, we are at this day oppressed Nc. 9. 36.
with bondage, and the land which
thou gavest our fathers to eat of the
fruits thereof, and be satisfied with
the fulnesse thereof, behold wee at
this day are servants in it.

Christian.

I haue said already, that all

M 4

that

Isa. 60, 12 that place *Is.* must bee understood allegorically, or hyperbolically.

Jew.

I will now give you some answers out of Cabala.

Christian.

And I will willingly give care to your words, providing, that you tell me the truth, and not a lie.

Jew.

The first answer out of Cabala is, our wise men have said thus: That in the daies of the Messias, they shall burne wood gathered up in the army of Gog and Magog seven yeares, so that in those seven yeares, they shall not need other wood, seeing it is

is thus written, *They shall make* Ezc. 39. 9.
or maintaine a fire with weapons,
&c.

Christian.

Ezekiel said not, that seven
yeares they should burne wea-
pons of war, so that they should Ver. 9.
not want other wood, and
therefore the words of your
wise men are false, and not true.
Moreover, wee must say, that
prophecy is a certaine obscure
figure, whose interpretation is
not sufficiently manifest to you,
nor to us.

Jew.

The second is, the Prophets
say in the time of the Messias,
Nilus a river of *Egypt* shall bee
dried up in one place, and the
river

river Euphrates in seven places, that there may be a passage for the redeemed Israelites; for it is thus written, *And the Lord shall dry up the tongue of the sea of Egypt, that the remnant of my people may have a way.* The third; The Prophets say that in the daies of the Messias, the mountaine of Olives shall bee rent through the middle, toward the North part, namely to be divided into two halfe, one halfe shall bend towards the North, and another towards the South; but through the gap or breach, a great river shall run, for it is written, *And the mountaine of Olives shall bee rent through the middle, to the East and to the West,*
 &c.

&c. And it followes, *in that day*
living waters shall goe forth out of
Jerusalem. The fourth is pro-
pounded in *Ezekiel*, namely,
that the Temple shall be rebuilt
according to its first forme and
similitude. The fifth is explai-
ned in the same place, *that li-*
ving waters shall goe forth of the Eze. 47. 1.
Sanctuary, on each bank whereof,
fruit-bearing trees fit for food shall
grow, &c. But in the daies of Ver. 12.
the second Temple, 'tis mani-
fest, none of these things are yet
come to passe.

Christian.

The words of the Prophets
are not alwaies to bee under-
stood according to the sound of
the words, but in spirit, and
according

*A Disputation of a Christian
according to an allegory.*

Jew.

The five answers which are gathered from clear demonstration, are taken out of the Prophets, who say that all people shall beleve in the Lord, *Zec. 14. 9.* for it is written, *God shall bee King over all the earth : in that day there shal be one God, and his name one :* But now the Nations beleve, and have many faiths, and they doe as they did at the beginning.

Christian.

Although there bee divers and many faiths, neverthelesse, all Nations and people doe beleve in one God, who created heaven and earth, some few men

men excepted, who worship Idols ; but of all the Nations some men are found who beleeve in the God of heaven.

Jew.

The second clear demonstration is also had from the Prophets, who say that all the Israelites shall be in quiet and peace, safe from all annoiance of foraine Kings, as it is said in *Isa*
The Lord hath sworne, I will not ^{*Isa. 62. 8.*}
give thy corne any more for food to thine enemies : but hitherto wee have been in bondage under the people. The third; The Prophets say, war shall bee no more in the world; for it is thus written, *I will break the bow and the sword from the earth.* And againe,

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again, it is said, *Nation shall not lift up sword against Nation, neither shall they learne war any more.* But to this time they make war, that people against this, and a man kills his neighbour, they quarrell among themselves, people with people, Prince with Prince, and all the earth is full of robbery, and plundering, as in antient daies.

Christian.

I am constrain'd here to interrupt your words, and answer the same. Behold, that word *Od*, that is, beyond, sometimes in Hebrew is taken for, for ever, sometimes for a long time, and sometimes for a short time; as it is in that place, *thy name shall*

shall no more be called *Iacob*, ^{Gen. 32}
 but *Israel* shall be thy name, and ^{28.}
 yet a little after, in the same
 place, he is thrice called *Iacob*.
 So in the book of *Samuell*, it is
 said, *the Philistines came no more* ^{I Sa. 7. 13}
into the bounds of Israel, who ne-
 verthelesse came into the land
 of *Israel* after the death of *Samuell*. ^{I Sa. 28. 4}
 So it is said here, *there shall* ^{I Sa. 2. 4.}
be war no more, that is, there shall
 not be war at that time, when
 the *Messias* shall come, and shall
 be born; as it was in the time of
Augustus the Emperour, when
 our *Christ* was born in great
 peace, that men then might
 have broke, and turned their
 swords into plow-shares, and
 their spears into pruning hooks
 if

if they would, for that manner of speaking is used by the Prophets.

Jew.

Isa. 11. 6. The fourth is also expressed by the Prophets, *That the wolfe and the lamb shall feed together, and the lyon shall eat straw like the oxe, and the suckling child shall play upon the whole of the aspe*; but these creatures are now hurtfull from the daies of old.

Christian.

I will answer you presently concerning this prophecy.

Jew.

The fifth is this, the land of Sodome shall bee rebuilt as it was from the beginning, seeing it is thus written, *And I will bring*

Eze. 16.
53.

*bring back the captivity of Edom,
and his villages.* For from the be-
ginning, the waters of Sodom
were sweet, and watering the
Land, as it is written, *And Lot* ^{Gen. 13.}
lifted up his eies, and saw all the ^{10,}
plaine of Jordan, which was water-
ed every where : But now to
this day those waters are dryed
up, and salt. Behold, all these
consolations we yet expect shall
be. God grant that they may
come speedily in our daies. A-
men. *Selah.*

Christian.

We have far digrest from our
first discourse, when we began
to speak of the war of Gog and
Magog. Now therefore tell
me what shall bee after that
war.

N

Jew.

Jew.

In those daies all men shall
bee busied in wisdome, to
know the Lord, as it is written,
Hab. 2. 14 *The earth shall bee filled with the
knowledge of the Lord.* Then that
Ier. 33. 11 which *Ieremie* saith, shall be ful-
filled, *A voice of joy and a voice of
gladnesse shall be, and all shall say;
confesse to the Lord of Hosts, be-
cause the Lord is good, for his mer-
cy endureth for ever, and they shall
bring an oblation for thanksgiving
into the house of the Lord.* He doth
not say, they shall bring an obla-
tion for sinne and for iniquity,
because in that time, wicked
men and sinners shall not bee
among them, but all shal know
the Lord. Hence it is that our
Rabbies

Rabbies have said; all oblations shall be made void in the last times, except the oblation of thanksgiving. Moreover, in those daies they shall say no more, *the fathers have eaten sowre grapes, and the childrens teeth are set on edge*, because then sinners shall bee cut off, neither those that sin at that time shall commit any great sin; then the people shall know that G O D is King over all, neither is there another besides him, and they shall come to Ierusalem, to learn the judgements of God and his lawes, even as he saith, *come and let us goe up to the mount of the Lord, to the house of the God of Iacob, and he will teach us his waies,*

Ezek. 18.

2, 3.
Ier. 31. 29

Isa. 2. 3.

and we will walke in his paths, for the Law shall goe forth from Zion, and the word of the Lord from Ierusalem. He shall judge among the Nations, and shall rebuke many people, and they shall beat their swords into plow-shares, and their speares into pruning hooks. The Prophet speaks here of the Messias; for if war shall be raised among the Gentiles, or questions arise, they shall come to judgement before the King Messias, who shall be Lord of all the people, and hee shall reprove them, and shall say to him who shall be found guilty, amend those faults which thou hast done against him who hath called thee to judgement.
And

And for this cause there shall not be war against people and people, because the King Messias shall pacifie them ; neither shall they need instruments of warre, but shall break them, to Mic. 4. 3. make of them instruments of husbandry. In that day the Lord shall bee exalted alone, who shall cast out Idols universally : And although Idols have ceased already among some people, yet some are found in the East, who worship Idols ; likewise they are truly counted among worshippers of Idols, who bend their knees, and make images. But in the daies of the Messias Idols shall be wholly rooted out.

Christian.

At this day, and from many
yeares there are not, neither
have been idols in the world, as
I said above, but all Nations
worship one God, neither do
we Christians adore and wor-
ship images, as you Iewes
think, neither doe we beleewe
that any power is in images,
that they can bring us any help;
but some among us, who pro-
fesse themselves to bee Christi-
ans, doe adore and worship our
Christ before images, as your
fathers also formerly in the first
house did adore and worship
Pf. 138.2. God before the Arke of the San-
ctuary. But let us leave these
things, or reserve them to ano-
ther

ther time, for I desire to heare something from you concerning beasts which shall be in the time of your Messias.

Jew.

Concerning beasts you have it thus written, *The wolfe shall dwell with the lamb, and the leopard shall lie down with the kid; and the calfe and the young lion, and the fatling together, and a little child shall lead them, and the cow and the beare shall feed, their young ones shall lie down together, and the lyon shall eat straw like the oxe, and the sucking child shall play on the hole of the aspes, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy*

N 4

moun-

mountaine ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Here are some sayings, that in the daies of the Messias, the natures of living creatures and beasts shall be changed, and they shall be as they were at the beginning of the creation, and as in the Arke of *Noah* : For if in the beginning of the creation, a lyon had devoured a sheep, one kinde of the creation had perished.

Christian.

What therefore did the lyon, and other devouring creatures eat then, who now eat flesh ?

Jew.

I say, if the lyon had eat the
flesh

flesh of any beast, the world had been deprived of that creature, forsomuch as all creatures first were created in each sex, male and female, and no more, neither could the devouring creatures sustain hunger until cattel which might be devoured, had brought forth other individuals, for the preservation of their kind; therefore it was necessary, that in the meane while they should eat the grasse of the field, untill devourable cattell were bred and brought forth, then, and after that their nature began to bee fed with flesh. Wee must think the same of them, for the time when they were in the Arke of *Noah*; for if de- Gen. 6. 19.
vouring

vouring creatures had destroy'd the devourable creatures, one kind had been wanting in the world, forasmuch as onely two and two were carried into the
Gen. 7. 16 Ark, and no more in one kind; unlesse you would rather say, seven and seven of cleane beasts were carried in, for the necessity of the devouring. Some likewise expound these words figuratively, because the wolfe and the leopard, the beare and the lyon, doe signifie wicked men, tyrants, and violent extortioners, who fall upon the weak and poor, as devouring creatures fall upon the weak cattell. For the sheep, the cow, the calf, and kid, do signifie the poor of
the

the earth. But there shall be so great a peace in the earth, in the daies of the Messias, that no man shall wrong his neighbor. I allow not this exposition; for the Prophet saith, they shall not hurt nor destroy in all my holy mountaine.

Christian.

But I thinke this exposition true, seeing that *Rabbi Moses* the Egyptian, write in his readings upon the book of *Iudges*, after this manner: Let it not enter into thy heatt, that in the daies of the Messias, any thing is diminished of the course of this world, or any thing then renewed of the workes of the six daies; but the world shall have then

then its succession like the succession of this time. So likewise of that place, *the wolf shall dwell with the lamb, &c.* This is the sence, that Israel shall dwell in safety with the wicked of the world, who are compared to lions, wolves and leopards. Finally, in the time of the Messias it shall be knowne to all, for what cause those similitudes were spoken, and what is signified by them. Thus much the mentioned *Rabbi Moses* saith; and after this manner *Iacob* called *Iuda* a lyons whelpe, and *Isachar* he called a strongasse, and *Benjamin* a wolfe, &c. But let us returne to the Prophecy.

Isa. 11. 6.

Ge. 49. 27

Jew.

In the daies of the Messias,
 peace shall bee through the
 whole world, as it is written,
And they shall beate their swords Mic. 4. 3.
into plow-shares, &c. neither shall
nation lift up sword against nati-
on, and they shall not learne the use
of war. We may also say, that the
 nature of beasts shall not be
 changed, but they shall devour
 flesh, as they doe now. But the
 Lord shall defend the land of
 Israel, that evill beasts shall not
 hurt in it, as it is written, *They*
shall not hurt nor destroy in all my Isa. 11. 9.
holy mountain, the reason where-
 of is shewed, *for the earth is full*
of the knowledge of the Lord, and
 because the Israelites shall bee
 good,

good, and shall keep the way of the Lord, no evill beast shall have any dominion over them, neither over their cattell, or over any other thing, as the Lord promised by Moses our teacher, *And I will drive out every beast out of the land; and if they passe by it, it shall not hurt.* And againe he hath said, *For the lion shall eat straw like the ox, for he shall not teare the flesh of a beast in the land of Israel, though he finde not a carcasse.* And the infant shall play, &c. For the enmity of the Serpent, contracted from the beginning of the creation, shal be taken away in the daies of the Messias, through the whole land of Israel, and also a

Ser-

Serpent, or other evill beasts shall not hurt any of the people of Israel, by what place soever he passe.

Christian.

Shall your Messias have wife and children?

Jew.

Concerning this it is found written thus, *Kings daughters* Pla. 45. 9. *were among thy honourable women, upon thy right hand did stand the Queen in gold of Ophir:* that is, among the noble wives, which the Messias shall have, shall be the daughters of Kings; because every King of the Gentiles shal esteem it for great glory to him, if he give him his daughter to wife. But the Psalmist saith, *the Queen*

Queen stood, v. 9. For although the daughters of Kings are nūbred among his wives, neverthelesse the Queen, who shall be of the Israelites, she shall sit at his right hand in a crown of gold, and shee is properly called his concubine, because she onely and continually is appointed for his bed; but others shall come to him at certaine times, when hee shall call for them in his time, to come to the King; but the Queen his wife shall continually be conversant in his closet, and bed-chamber. Moreover, concerning his sons, it is thus written, *He shall see his seed,*
Ma. 53. 10 *he shall prolong his daies, and the desire of the Lord shall prosper in his hand.* *Christ.*

Christian.

Hoe, thou blind Jew! are you not ashamed to speak such things of the most holy Messias, as if he would give his heart to carnall pleasures, and would have many wives, seeing that the Prophets have sung of him, that he shall come to take away our sins from us? Behold, thou hast fallen as a blind man at noon day. And moreover, thou seducest other Jewes with your exposition; all these things are to be understood figuratively; for that Queen, is that peculiar congregation of faithfull men beleeving in the salvation of the Messias, and the daughters of Kings are the nations of

O

the

the Gentiles, who came to be-
leeve in Christ; and concer-
ning this Church the spouse of
Christ, *Solomon* speakes in the
Can. I. 9. Canticles.

Jew.

Some likewise among our
Rabbies expound the mentio-
ned verse allegorically, almost
as you have done, except that
they understand by the undefi-
led spouse, the Synagogue of Is-
rael.

Christian.

But what thinke your Rab-
bies, concerning the death of
the Messias? shall hee live al-
waies, or shall hee die as other
men after a long time?

Jew.

Jew.

Our great Doctor, *Moses* the son of *Maimon*, saith, the *Messias* shall dye, and his son shall reign after him, and the son of his son shall succeed after his son in the Kingdome, neverthelesse the *Messias* shall live many daies, and at length hee shall die in great glory, and his son shall inherit the Empire, and after him his Nephew, &c.

Christian.

Neither you nor the son of *Maimon* understand the power of God, and the mystery of the holy Scriptures. For although the *Messias* was to die, yet he was to die for our sins, for he was stricken, smitten of God,

Isa. 53. 6. and he was afflicted, he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his owne way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and hee was afflicted, yet he opened not his mouth: hee is brought as a lambe to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison, and from judgement, and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he smitten; and he made his

his grave with the wicked, and
with the rich in his death, because
he had done no violence, neither was
any deceit in his mouth. Yet it
pleased the Lord to bruise him, hee
hath put him to griefe: when thou
shalt make his soule an offering for
sin, he shall see his seed, he shall pro-
long his daies, and the pleasure of
the Lord shall prosper in his hands.
He shall see of the travell of his
soule, and shall be satisfied: by his
knowledge shall my righteous ser-
vant justifie many, for he shall bear
their iniquities. Therefore will I
divide him a portion with the
great, and he shall divide the spoile
with the strong; because hee hath
poured out his soule unto death; and
hee was numbred with the trans-
gressors,

O 3

gressors, and hee bare the sinne of many, and made intercession for the transgressors. You see here, what *Isaiab* the Prophet hath said concerning the death of the *Messias*, how he should die for our sins, that he might save our soules, and might lead us into the Kingdome of heaven, and that he should see his seed, and should prolong his daies; and truly the pleasure of the Lord hath had a prosperous successe in his hand: Forasmuch as his name hath been magnified in the whole earth; and you who slew him, are disperst throughout all the nations; your house is desolate, and you are become of the people of God, not the people

people of God, and of Gods peculiar inheritance, an abomination in the eies of God, and of the sons of God, the sons of *Belial*. But on the contrary, they who beleeeve in God, and in his Christ, these are the people, the possession, and the sons of God, and they shall never see death, because after this world, sin shall not bee, and by consequent, neither death which is the punishment of sin.

Jew.

Our Masters speak far otherwise of these things; for they say in the time of the Messias, the earth shal be filled with the knowledge of the Lord, because of the plentiful pouring forth

Isa. II. 9.

forth of God, whereby he shall then bow himselfe downe to the world; neither shall faith be then corrupted, neither shall man be changed, but to good, and to perfection. It is also likely, that then the dead shall not rise, but they who have been just; the wicked shall remain in death, some few excepted. And truly you have now seen, that innumerable miracles shall be wrought in the time of the Messias, as I have shewed you; and because all these are not yet come to passe, wee beleieve not in your Christ, but doe expect our redeemer, neither doe we despaire, though many and great tribulations doe meet us
in

in this our moderne captivity.

Christian.

You and your Rabbies do err very much, for al these wonderful things, concerning which you have spoke to me, are fulfilled already, some few excepted, which shall bee wrought in the second comming of Christ, that is, in the end of the world, when Christ shall come to judge the quick and the dead; for our Christ hath raised some dead from a corporall death, and some from a spiritual death. At this day Idolatry is taken out of the world, *and the* Isa. 11. 9. *earth is full of the knowledge of the Lord*; because all people doe at this day confesse one God. Now
many

Mic. 4. 2. *many people doe goe to enter into the house of the God of Iacob,*

Isa. 2. 3. *which is the Church of beleevers in Christ. Now the wolfe dwels with the lambe, that is, the ungodly man, and the destroier with the meeke, and hee doth not hurt him. Moreover there was peace through the whole world in those daies when our Christ was born; for one man, namely Octavianus, did then reign over the whole world in peace, and in the world to come, there shall be peace without end.*

Isa. 60. 11 *Now the gates of Ierusalem are open, that is, the Church of the faithfull is open, and every man of each sex, man and woman, old man and young man,*

man, rich and poor, Jew and Gentile, whosoever will, may enter in. Also *the mountaine of* Isa. 2. 2. *the Lords house, is prepared on the top of the mountaines, and is lifted above the hills.* At this day in Ierusalem among beleevers, *the* Isa. 65. 19 *voice of weeping and mourning is no more heard,* because they have consolation here, and they expect in the world to come joy, which shall never bee taken from them. There men shall live not only five hundred or a thousand yeares, but for ever and ever.

Jew.

I understand not your words, because you speake figuratively, and not according to the letter

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tēr of the Scripture.
Christian.*

Isa. l. 3.

Deu. 28.
29.

This is that which the Lord hath said by the Prophet, *The ox knows his owner, and the asse his Masters crib, but Israel doth not know, my people doth not consider.* Likewise Moses saith, *the Lord shall smite thee with madness, blindnesse, and astonishment of heart, and thou shalt grope at noon day, as the blinde man gropeth in darkness, and thou shalt not prosper in thy daies.*

Jew.

This is the punishment wherewith God doth chastise us for our sin, but he will not throw off his people for ever.

Christian.

Christian.

What is that your sinne, for which this banishment, which now you suffer so long after the second house is so much prolonged beyond the banishment of the first house? since that it is sufficiently manifest of the greatnesse of the sins which the Kings of Iuda did, and yet for them the time of banishment was not prolonged but two and fifty yeares; but in the second house they did not worship Idols, and nevertheless the captivity endures wonderfull long.

Jew.

I answer you to this doubt, thus: The sins w^{ch} they comitted

ted in the time of the first house were very grievous, that even then it was decreed, that the second Temple should not stand but seventy whole weeks, and then againe they should suffer punishment, and should beare the iniquity of their fathers, to the end of the redemption, as it is explained in the end of *Daniel*, which present captivity in which wee now are, is for the sins which the Israelites committed before the Babylonish captivity.

Christian.

This your answer is vaine, for the sonne shall not bear the iniquity of his father, if hee bee not a follower of his fathers
wic-

wickednesse; but I will heare what *Daniel* saith concerning that captivity.

Jew.

Behold, he speaks after this manner, *Blessed is he that waites,* Dan. 12. 12. *and comes to a thousand, three hundred, and thirty five daies,* but a yeare is as a long day. And againe, a day is a little yeare. Likewise there is a certaine place found in the earth, where almost a whole yeare is but one day: For example, there is a place where the day takes up six months, and the night chal- lengeth to it selfe the remnant of time; there I say a yeare consists of one day. So *Daniel* called dayes yeares, because he would have

have his words shut up and
Dan. 12. 4 sealed.

Christian.

And when shall the mentioned
 number 1335 be accomplisht ?

Jew.

Some say that number is extended to the year of the world 6118 (which is the 2367 year of Christ) For first, they counted 1290 daies to that time, when they laid down the abomination of desolation after the destruction of the temple, according to the words of *Daniel* ;
Dan. 9. 27 and afterwards they began to number 1335 daies : But they who went before us, did not receive this supputation, but every man laboured to finde
 out

out some account which might agree with their daies. And after this manner thou shalt finde with our Rabbies of good memory, many & divers bounds, which are al past, for they were carefull to finde out some neere bound, lest the common people should despaire, because redemption was suspended.

Christian.

And so your Rabbies doe alway seduce you, saying, behold, at this time the Messias shall come, and when that that is past, again they say, at that time he shall come: How will yee believe these lying words? Consider, you have no hope, and salvation is deferred from you, and God is departed from you,

P

and

and you have no consolation, not a prophet nor vision; therefore be converted, & acknowledge your Saviour and our Saviour, our Lord Christ.

Iew.

Neither have wee had from the beginning of the second Temple, a Prophet or vision, but in those daies when the Messias shall begin to grow, Then prophecies and visions shall be multiplied. But at this time all vision and prophecie is sealed; for the end of the vision of the Prophets, hath respect wholly to the growing of the Messias Kingdome. When hee shall come, we shall have great consolations, so that al the daies of our captivity, shall bee counted

ted as a little moment, as it is written, *I have left thee a little moment, and in great mercies I will gather thee.* Isa. 54. 7.

Christian.

Vision and prophecy is shut up from your eies, but not from our eies, for we are all taught of God, and the mysteries of the Kingdome of God are revealed to us, and if you also will believe in our Lord Christ, you may enter into the Kingdome of God. Isa. 54. 13.

Jew.

Wee cannot beleieve in your Christ, because hee was a Magician, and all his miracles were wrought by the Magick Art, and therefore he was judged to death, as the Lord God taught

P 2 us,

us, and because hee brake the Sabbath, and said hee was a God, therefore the lewes slew him.

Christian.

Hold your peace knave, and doe not so reproach our Saviour; but if you will at another time, I will come to you, that wee may speake more of this matter. Who knows, peradventure thou wilt acknowledge the truth, and receive our Gospel.

Jew.

I am content, that according to your pleasure you come to me; but speak nothing to me of your bad tidings.

Christian.

Take heed to your selfe, that
you

you say not bad tidings, but good tidings, for it is a manifestation of the goodness of God, which came to us by Christ the Redeemer of the world. But why doe you so refuse to heare the Gospell, and why doe you shun the light, and will let in darknesse? Is it not written concerning the light of the Gospell; the people which did walke in Isa 9. 2. darkenesse saw a great light, and to them which dwell in the shadow of death, light hath shined?

Jew.

This is the reason why I will not heare, because Iesus your Messias was an evill man, and his speeches were fained, and the glorious God saw that hee

would seduce the world, and would set himsef forth for God, and for that God hath said that men should die, but Iesus ought to bee hanged upon the Crosse, that so all that should come into the world, might see that hee was not God. Moreover, none of the Prophets hath prophecied frō that time, wherein Christ being crucified, was hang'd up, none of Israel, neither any of the Nations, because a lying spirit did so much prevail in the world, that there was no place for the spirit of prophecie. But also we suffer al these tribulations, and this very long captivity, because that wicked man was borne of us, and in our land, who made himsef God,
and

and seduced the whole world.

Christian.

All those evils which you Iewes suffer, came not upon you because of our Christ, because he said that he was God, and the son of God, but rather for this, because your fathers slew him and crucified him, a holy man and just, the Saviour of the world, who did no evill, neither was deceit found in his mouth. Behold, this holy man your fathers slew, and numbered him with the wicked, and ye all allow this fact to this very day, and therefore ye shall never find grace in the eyes of God, unlesse ye return from that evill way, and acknowledge our Lord Iesus Christ, whom ye in

contempt, do call *Jeschim*. Unless you beleeve in him, you shall all perish, and shall goe downe to hell. Behold, I have foretold it, you shall not finde other salvation in heaven and in earth, and for this cause seeke the Lord while he may be found, call upon him while he is neere. Forsake your unbelieving heart, and returne to the Lord, and he will have mercy on you, and to our God, for hee will abundantly pardon you. Be not like your fathers, who hardned their faces more than a rocke, and would not returne to the Lord, but dealt wickedly against the Lord, the God of their fathers, who delivered them to be spoiled, as you see it
at

at this day: I beseech you harden not your necks as you have done hitherto, but give your hands to the Lord, and acknowledge that Christ is sent for the salvation of all men, who shall beleeve in him, the Lord our God is gracious and mercifull, who will not turne away his face from you, if yee returne to him.

Iew.

You shal never perswade me to receive your faith, and believe in your Christ, for that which you beleeve, no reason can comprehend, neither any man understand. For how shal I beleeve, that the Creator of heaven and earth, and all things that are in them, shut himselfe
up

up in the wombe of a Iewish Virgin, grew nine moneths, and was borne a child, and afterward increased in stature, and was delivered into the hands of his enemies, who condemned him with the judgement of death, slew him on the Crosse, and yee afterward say and beleeve, that he lived again, and returned to his former state? neither the mind of a Iew, neither can any man comprehend this, therefore you spend your words in vaine, seeing that these things have no likelihood of truth.

Christian.

Knowest thou not, that nothing is impossible to God? verily all those things which you have

have now mentioned, are in the Prophets, but wrapt in the covering of words; for thus saith the Prophet *Isaias*, *Behold,* Isa. 7. 14. *a virgin shall conceive and beare a son, and shall call his name Immanuel.* And in another place hee saith, *Hee was wounded for our* Isa. 53. 5. *transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed, &c.* Doe you see how wonderfull things the Prophet hath spoke concerning the Messias, and all these things are fulfilled in our Christ? Againe heare what the same Prophet saith, *In that day* Isa. 4. 2. *the branch of the Lord shall bee beautifull and glorious, and the fruit of the earth shall be excellent*
and

and comely for them that are escaped of Israel. Where Jonanban hath interpreted in Chaldee, after this manner: In that time the Messias of the Lord shall be for joy and honour. Behold, the Messias is called the branch of the Lord, that is, the sonne of God, as also in Ieremiah he is called the branch of David, for
Jer. 33. 15 *he saith thus, In those daies, and at that time, will I cause the branch of righteousness to grow up unto David: Where Ionathan the Chaldee interpreter, saith thus. In those daies, and at that time, will I raise up to David a Messias of righteousness. You see now, that the Creator could suffer afflictions, not in the divine nature, but in the humani*

ty which he assumed in the unity of the person.

Jew.

These are wonderful things, and what I pray you hath that your Iesus done, or what need was there that hee should bee born of a woman? why did he sustaine all those passions and afflictions, which our fathers brought upon him?

Christian.

Was it not said already, that he was wounded for our transgressions? *All we like sheep have gone astray, wee have turned every one to his own way,* and the Lord hath made the iniquities of us all to meet in him.

Jew.

Some of our teachers have
said

Isa. 6. 9.

said, the Messias hath no other passions, but a certaine internall grieve and trouble, whereby he is internally afflicted that his comming is so long deferred, and in the meane while sees his people in captivity, and he cannot helpe them, and deliver them; but he shall never be delivered into the hand of his enemies, as ye affirme.

Christian.

Your Rabbies have been estranged from the womb, they have gone astray as soon as they were borne, speaking lies, stopping their eares like the deaf adder, that they might not heare the truth; they have ceased to heare rightly and wisely, and therefore God hath cast them off,

off, and hath blinded their eies,
as it is written, *Goe and tell this
people, heare ye indeed, but under-
stand not, and see yee indeed, but
perceive not. Make the heart of
this people fat, and make their eares
heavy, and shut their eies: lest they
see with their eies, and heare with
their eares, and understand with
their heart, and convert and bee
healed.* Loe, it hath come to pass
to you Iewes, according to this
prophecy; for your fathers saw
the wonderfull workes which
our Christ did, and would not
understand: They heard his
doctrine, and could not reprove
him, and yet they stopt their
eares, likewise yee to this very
day do confirme and approve
their works, and therefore in
vain

vain do ye expect another Messias.
Jew.

If your Christ is God and the true Messias, why did he conceale himselfe in the flesh? and why did hee not come openly, by renewing his law, and giving it publikely? for so the men of his age had not erred, neither should they stumble who come into this world after him; he should have done his works in publick, that all might beleve on him, especially that great multitude which he destroied, and deprived of redemption by his concealing himselfe; for because of that concealing, they were separated from him, and beleaved not in him.

Christian.

Thou knowest not what thou saiest; hath he not shown in words and deeds, such miracles, as no other did, that hee was the Messias and redeemer of the world, and yet your fathers said, that by Beelzebub, and by the power of devils, that is, by magick art, he did all those things, lying against their own lives? Loe, God hath sent his own son, his onely son into the most pure womb of a virgin, as *Isaias* did foretell, and hee was made man within her, and born of her, without her pangs and grieve, and that by a miracle, farre otherwise than other women bring forth, and that was not impossible, forasmuch as all things which doe far ex-

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ceed

ceed the power of man, are possible to GOD, and by his power, a body might be created within a body, and be quickened by the spirit. Also he could and he would send his glorious word within a pure virgin, that hee might bee incarnated within her, and be born of her, without any grieve or paine, and as he entred into her, so he went out of her; and she remained a virgin before and after the birth. But that child, who also is the glorious God, did walke upon the earth thirty three yeares that he might save man, for he was sent to the sons of Israel to redeem them, but because they were a people of a stiffe neck, and would not receive

ceive him, neither observe all the signes, such as no man ever did; the Gentiles come and received him with love, and the blessed God chose them for his peculiar people in stead of Israel, and they were made the sons of *Abraham* for their faith, because *Abraham* is the father of the faithfull, and beleevers in God are the sons of *Abraham*. He therefore was that Messias, of whom the Prophets did prophecy, and he walked thirty yeares before hee became known to these who were in the world. But presently after that time, he manifested himself to the Israelites, that hee was the Christ of the LORD, and wrought signes and miracles,

such as none of the Prophets ever did, shewing to the whole world, that he came to redeem man for sin, as it is written, *He was wounded for our transgression*; and hee made a new covenant with us, according to that which is said in *Jeremy*, Behold,

Ier. 31. 31 *the daies come saith the Lord, and I will make with Israel and with Iudah a new covenant, not according to the covenant which I made with their fathers, for I will put my Law in their inward parts, &c.* therefore it is manifest from these sayings, that the Lord would make with the Israelites a new covenant, and not according to that covenant which he made with *Abraham*, when he made a covenant with him

that every male child should be circumcised; but this covenant was another covenant, namely, baptism, in which by the power of Christs sufferings, all mans sin is remitted, and that signe or Sacrament is common to male and female. Moreover, he gave them a new law after that the Law of Moses was fulfilled; for the Law was given to Moses onely for a time, as you have it written in the *Thalmud*, in the Treatise of Idolatry, where it is said, that the law was given but for 2000 yeares; for the Fathers of good memory say thus; That the world must endure 6000 yeares, that it should bee 2000 yeares void and without form, that after two thousand yeares,

the Mosaicall Law should bee given; that it should stand 2000 years under the Law, and 2000 yeares under the Messias, then it should returne to its owne rudenesse. But now the 2000 yeares of the Law, and besides many above a thousand are past, and your Messias is not yet come, as ye Iewes say. There is also another sign, that the Law of *Moses* was given for a time, because the Prophet saith, *re-*

Mal. 4. 4. remember the law of Moses my servant, hee doth not say, doe the law of *Moses*, as if hee should say: In the time of the Messias remember the law of *Moses*, because then all things which are written in the law of *Moses* concerning the Messias, shall be fulfilled:

fulfilled : for the offerings and sacrifices of oxen and sheep, did foreshew the sacrifice of the Messias, when he was led forth for a sacrifice, *and as a sheep which before the shearers is dumb, so opened he not his mouth*, but with his blood hee hath washt us from our sins, and hath cleansed away our iniquities. Now therefore O Iewes, I turne my selfe to you. Behold, yee pray morning and evening in all your prayers, that the Messias and the Redeemer may bee sent to you, and ye stand in the feast of propitiation from the evening to the morning, crying and praying with your whole heart, and your whole strength to the Lord, that hee would

PRO. 15. 8,
29.

heare you, and send you the
 Melsias, but there is no change
 of your state, there is none who
 understands your prayers, or
 who opens the gates of hea-
 ven, and takes you out of this
 life, and much lesse, who sends
 your Melsias; yea, to speake
 somewhat more, nothing is
 seen, nothing is heard, there is
 no voice or vision which may
 tell you the comming of the
 Melsias. And behold, the pro-
 perty of the blessed God is, to
 heare the prayers of the just, and
 it is impossible according to
 your assertion, who say your
 faith is true, that there hath not
 been some just in all these ge-
 nerations which have been
 from the daies of the desolation
 of

of the Temple to this present, that the blessed God hath not heard their praier, and hath sent them the Messias for their merits, or that some signe hath not been revealed to them, or vision shewed, or voice heard, whence they might have a sign of his comming. Furthermore, for what cause doe you thinke the Messias doth so long defer his comming, that he doth not redeem you? How can hee in this so long time, see your tribulations which yee suffer in this banishment, and doth not deliver you out of your tribulations, neither executes judgement against your enemies? why doth hee suffer you so to wander through the deserts,

as

as sheep without a paster, and have not any certain dwelling? why hath he cast you from him now so many yeares, and doth not remember you with God? Truly when formerly hee chastised your fathers for their sin, presently after they confest, and praied, and humbled themselves before him in their captivity, presently I say hee delivered them, although they had even committed Idolatry, and offended against the law of *Moses*, had polluted the sabbath and solemnities, had broke the covenant of *Abraham*; yet I say, notwithstanding these, when they repented, and did confesse their sins, forthwith he heard their prayers, he repented of the
evill

evil inflicted upon them, he delivered them, and every day sent them the Prophets to comfort them in their banishment, yea, when before they were certified of the end of their captivity, to wit, that they should bee in captivity but seventy yeares, but the present captivity is now prolonged beyond a thousand and five hundred yeares, and it is certaine, that in the second house they did not worship Idols, neither committed they so much as one of those transgressions, which they committed in the first house; but neither in this captivity, is any man found who worships Idols, as they did in former daies, and nevertheless not any consolation, or
the

the voice of any oracle doth appear, or is made known. What therefore is that your sin, for which this captivity after the second house, continues so long beyond the captivity of the first house, except that ye would not receive and heare the Messias the Saviour, when hee came to your land, but did persecute him even to death; yea, when your fathers saw his miracles and terrible works, such as no man ever did, yet they would not beleeve on him, and therefore neither for them, neither for you, shall ever any propitiation ever be made, but being cast forth ye shal lie in the dark, and shadow of death, ye shall perish for ever, unlesse yee bee converted

converted and confesse him.
Measure for Measure:

Jew.

This captivity shall endure to the end of redemption, to purge away the sin of our fathers, as it is declared in the end of *Daniel*, *blessed is he that waites, and shall come to one hundred thirty* Dan. 12. 12 *five daies.* By daies, understand yeares, as if he should say, for the sins which they committed in the first house, before the captivity of Babel, the mentioned time must be expected, &c.

Christian.

I have said even now, that it is a great error among you, to think the Sonne doth beare the iniquity of his father, although he hath not committed his Sin, seeing

Ier. 31. 29.
30.

Exo. 20. 5

seeing the Scripture saith plainly, *the sons shall not dye for the fathers, &c.* And againe it is writ-
ten, *Visiting the iniquity of the fathers, unto the third and fourth generation of them that hate mee.* Where hee meanes, that God doth not visit iniquity but unto the fourth generation ; and how many thousand generations doe you thinke are past to this present time ? Behold now from the time of the destruction of the Temple and City, not only a thousand three hundred and thirty five yeares, but many more are past, and your fathers expected the Messias about the end of those yeares, for so they interpreted the mentioned place of *Daniel*, and nevertheless

verthelesse your Messias is not yet come,
neither hath removed from you the punishments of this very long captivity.

Jew.

This captivity is prolonged for the transgression which the Israelites did in the second house, making themselves gods; as Jesus, the Apostles, and other Saints did, who all were Jewes, and did perversely interpret the sayings of the Prophets concerning Jesus, and made him as it were a perpetual Idol, for this the Israelites are almost perpetuated in this so long captivity.

Christian.

Doubtlesse no man is ignorant how very grievously the Kings of Judea and Israel sinned in the first house, who ordained Priests for the worship of Idols, and cleane destroyed the true worship of God, and nevertheless they were in captivity but seven- Jer. 29. 15
ty yeares. But in the modern captivity, they who have acknowledged Christ, and have called him the son of God, have not denied God, but they saw the workes of God in Christ, and said, this is the son of God: But if they had erred in this, yet for this they had not denyed God: which seeing it is thus, why is this your captivity so wonderfully prolonged? therefore it appears, that your reason is erroneous and ineffectuall; and truly it is the property of God,
that

that his goodnesse doth exceed his severity, which seeing you cannot deny, why did not the Melsias come in that time, which
 Dan. 12. 12 is so often toucht in the book of *Daniel*, according to the supputations of all your wise men? verily hee ought not, neither could deferre his comming so many hundred yeares, beyond the bound appointed by himselfe. And if you will say that he will come in the generation of the just, and then will not be absent one moment; I answer, that all is erroneous, forsomuch as there hath never been a generation, in which all men have worshipped one God, except the generation of our time; and nevertheless he stil defers his comming. But now I must depart from you, but I will return againe to you, and speake more with you of this matter.

Jew.

Go in peace, and see that you returne to mee againe, for I also have yet many things which I would discourse with you concerning your Christ, and concerning your bad tidings.

Christian.

You speak like a desperate and perverse Jew.

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